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THE AMERICAN INDIAN MAGAZINE

A JOURNAL OF RACE PROGRESS

EDITED BY GERTRUDE BONNIN

SPRING NUMBER

1919



Courtesy The Southern Workman

ANGEL DE CORA DIETZ
INDIAN ARTIST

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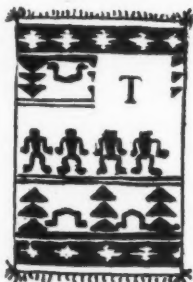
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THE AMERICAN INDIAN MAGAZINE



The American Indian Magazine is issued quarterly and published at Cooperstown, N. Y.

The editors aim to make this journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental or sectarian control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Magazine merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Editors but upon a free platform free speech is not to be denied. Contributors must realize that this Magazine cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of this Magazine is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Magazine such works of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All contributions should be sent to The Editor of The American Indian Magazine, 707 20th St., N. W., Washington, D. C., and not to the publication house at Cooperstown, N. Y.

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VOL. VII

SPRING NUMBER, 1919.

No. 1

Gertrude Bonnin, Editor-General

Review Board and Editorial Staff

Philip Gordon, Vice-President

Margaret Frazier

George E. Tinker

Carlos Montezuma

Elaine Goodale Eastman

Ben Brave

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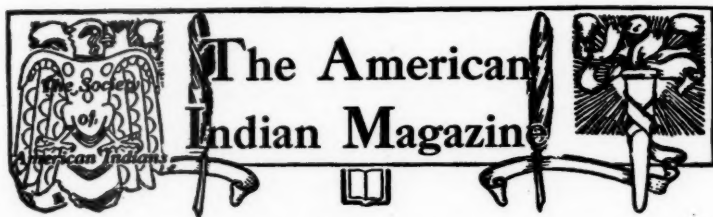
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Washington, D. C.



HON. WILLIAM W. HASTINGS (Cherokee)

Formerly Attorney General for the Cherokee Nation, now member of
the United States Congress



The Quarterly Journal of the Society of American Indians
"For the Honor of the Race and the Good of the Country"

Vol. VII

SPRING, 1919

No. 1

EDITORIAL COMMENT

BY GERTRUDE BONNIN, EDITOR

THE BLACK HILLS COUNCIL

WITH the full Council meeting annually and the Executive Committee thereof convening at more frequent intervals, the Black Hills Council of the Sioux has been established for many years. Intelligent, progressive Indians, realizing the necessity of united efforts, organized this association for the purpose of obtaining an equitable and just settlement of what is known as the Black Hills claim.

In spite of the treaty of 1868, "the cupidity of the white man, lusting for gold in the forbidden country of the Black Hills, prevailed upon the War Department to come to his rescue by instituting war against the peaceful roaming Sioux"

"The Black Hills claim, like other Indian claims, is the progeny of broken treaties. Paradoxical as it may seem, the very people standing most in need of the aid of justice and the machinery of law is debarred from the courts of America. Three-fourths of the Indian race being non-citizen, have no legal status, though a race that is good enough to fight

and die for world democracy is surely worthy of full American citizenship and the protection of law under our constitution! The Indians voice will not be heard, however, in the courts of our land until our great government uproots the Bureau System, the love-vine strangling the manhood of the Indian race.

Indian tribes are by express statute excluded from the general jurisdiction of the Court of Claims; and in order to present their grievances, they must first obtain the consent of Congress, of which they are non-constituents. In view of this situation it is quite apparent that the sooner the tribal corrals are thrown open, the sooner the Indian will become Americanized. There need be no fear that he may not measure up to the responsibilities of a citizen. Even after the blighting stagnation of the Indian reservations, the Indian will be equal to his opportunities.

The tenacity with which Indians cling to the belief in the democratic doctrine of justice to all is characteristic of the race. It is illustrated by the Black Hills Council which

braved the appalling difficulties it encountered. Representative men chosen by the Council were sent to Washington, D. C., in the hope of gaining the ear of Congress. They stormed the very citadel of the Great Father in Washington. By their untiring work, a number of bills were introduced in Congress from time to time,—bills which were ostensibly intended to give jurisdiction to the courts to hear and determine what rights, if any, remain to the Sioux in the Black Hills property.

One after another of these bills failed of passage by Congress, while access to the Court of Claims to all other Americans was comparatively easy, types of men like the I. W. W. and the Bolsheviks not excepted. Small wonder that Immortal Justice must be blindfolded upon her marble pedestal lest her tranquility be marred by the Red Man's dilemma!

The fact remains that the Sioux have an intangible right none the less real and just for the postponed settlement, one that can only materialize in a democratic government, by the aid of the American Congress and the courts.

The council has reached the point in its school of experience where the need of legal advice is recognized. The Indian's view must be presented in due form for the consideration of Congress.

The Sioux Nation, acting through its own association, must avail itself of the aid of recognized competent legal counsel; and this under similar conditions governing such employment by the white man in his business affairs. It is time for the Sioux and their friends to inquire why they have not long ago had an attorney or attorneys of their own choosing

employed under such conditions as would insure faithful and effective service.

The history of the attempted legislation in regard to the Black Hills Case, if scrutinized, would develop interesting facts and information to those earnestly interested in the establishment of justice to the Indian.

In this connection, the words of an Indian on the floor of the House of Representatives, at the last session of Congress, may be read with great profit by all Indians and friends of the Indians.

Congressman Hastings, of Oklahoma, is a Cherokee by blood. He with his wife and children are enrolled members of the Cherokee Tribe and allottees with the Cherokee Nation. Mr. Hastings is a lawyer of distinguished ability. At one time, covering a number of years, he was the official attorney for the Cherokee Nation. He served under the direction and control of the Commissioner of Indian Affairs and the Secretary of the Interior.

The occasion for his recent speech, referred to above, was in advocacy of a Bill under consideration, whereby an attorney was to be provided for the Osages and to be of *their own selection*.

The contention of the Indian Bureau was that if the Osages were to have an attorney, which for years it had been denying them, he should be an attorney virtually chosen by and under the direction of the Indian Bureau.

Mr. Hastings said: "*They have certain differences with the department. They cannot be represented up here before the committees of Congress. They cannot send an attorney here; they cannot send their tribal*

council here. There is no way for them to present their claims to Congress now without the permission of the Secretary of the Interior."

In response to the views of a member of the House, opposing him Mr. Hastings said, "*The gentleman has not had the experience upon these Indian matters that some of the rest of us have had. Personally I have lived under the department every day of my life. We have been under the supervision of the Interior Department down there in Oklahoma always, and if you are going to allow the Secretary of the Interior to pick the attorney, to let him be hand-picked by him, you might as well have none at all, because the attorney then must go down and first get orders from the department and the Commissioner of Indian Affairs, else he will not be employed the next year. His employment depends upon his representing their views and not the views of the Osage Indians.*"

He made his position clearer still: "*Now, I have always contended that these people with these large interests ought to be represented by a high-class attorney, and I believe they ought to have something to say about naming him. Let me say to the gentleman, for years I was attorney for the Cherokee Tribe of Indians, and represented them before committees and before the departments and before the courts here, and I do not believe that any tribal representative ought to be dictated to by the Commissioner of Indian Affairs or the Secretary of the Interior.*"

After an interruption, Mr. Hastings proceeded: "*I will say that all of these tribal attorneys that are now employed where approval has to be made by the Secretary of the Interior*

they cannot, of course, represent any other views than those entertained by the department." * * *

What is true of the Osages may apply with equal force to the Sioux. The question arises in our minds,—have not the Sioux already wasted too much time in desultory quest for a plan for adjusting the Black Hills controversy?

Is it not emphatically clear from the words of Congressman Hastings on this subject, that the secret of the Sioux Council's failure or the explanation of the postponement of its desire, lies in the fact that the Indian Bureau has been the chief factor in defeating the Sioux to appoint, employ and retain capable counsel of their own choosing?

SOUNDS FROM AN ANVIL

BEFORE the armistice was signed, a reputable gentleman of the West wrote us relative to a school he was opening for young men. He was prompted to this philanthropic and educational work by letters from his soldier boy overseas who wrote of the constant need for good horseshoosers in the field.

The father, owning a well equipped blacksmith shop and having himself won medals for his own meritorious work in this line, at once offered a course of training in Blacksmithing to the young men of his vicinity, feeling that such knowledge would help to make better soldiers.

He was liberal enough to include in the invitation his Indian neighbors. These Utes living in the mountainous region could always find remunerative work in the mines where there is a demand for blacksmithing, even after the war.

The government school in the western Indian Reservation did not teach blacksmithing, though in the Far East, the Hampton School taught it with amazingly good results.

We are advised the white boys took advantage of this offer of training in the blacksmith shop but the Indian Bureau, for some unknown reason, declined to accept the opportunity for the Ute boys.

The reason would be interesting!

THE UTE GRAZING LAND

IN Utah, the Ute Grazing Land of 250,000 acres is in jeopardy.

Scarcely a month had passed after the cessation of the World war when on December 10, 1918, in the United States Senate, a resolution was introduced directing the Secretary of the Interior to report, among other things, "What means may be taken to extinguish the Indian title to said lands; and whether it is convenient and advantageous to add said lands, or any part thereof, to the Uinta National Forest."

To the Indian soldier proudly returning home, this is a cruel unwelcome!

Amid the wails of those mourning for their dead on European battlefields, and Indian widows with their orphaned children comfortless, attempt is made to invade their rights!

During the war, these Utes contributed liberally to the Red Cross work and over subscribed their quota for Liberty Loans. The story is told of a Ute grandmother who subscribed \$500.00 and when reminded that she had only \$13.00 left, she replied, "That is enough for me!" It is with in the memory of this same dear old

grandmother that her people suffered the loss of their Colorado homes, large tracts of their lands being then turned into Forest Reserves.

A repetition of this experience by the Utes is unthinkable!

Remarks of Representative Church in a House address recently indicates the game of National Park extensions has reached its limit. More particularly is this true when it involves gross injustice to a people who have proven their loyalty in the war.

The Senate resolution states that the Ute Indians are not making an economic and adequate use of their grazing land; and will not in the future be able to make economic and adequate use of it.

These are strange declarations which in their final analysis, reflect discredit upon the Indian Bureau management of the Ute affairs. It is true that the Indians' herds of cattle, horses and sheep have not been large enough to stock their entire range; and that a part of their grazing land is leased, through the Indian Bureau, to white settlers who find it a profitable business. The Utes have protested in vain against the trespasses of these same white stockmen whom the Bureau continues to favor with leases.

In the United States Treasury are some two million dollars belonging to these Utes. Why have they not been encouraged to purchase cattle for their Grazing Land instead of spending vast sums of money in farming desert lands allotted to them without water?

It remains for the American people to say if "in the future" the Indian Bureau shall continue to hinder the Utes from making adequate use of their Grazing Land. These Indians

are natural stockmen and have long wished to engage in more extensive stock raising.

Were the Indians' dream to come true, the Utes would be *free* to invest their money in live stock, with

the hands of the Indian Bureau strictly off!

The Utes would become producers in the beef supply of America.

They would find at last the joy of active participation in an American enterprise!



CARLOS MONTEZUMA (M. D. Apache)

ABOLISH THE INDIAN BUREAU

I

BY CARLOS MONTEZUMA, M. D.

Extract from Conference Address, Pierre, S. D., September, 1918

"Ye, whose hearts are fresh and simple,

Who have faith in God and Nature,
Who believe, that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, striv-
ings

For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that
darkness

And are lifted up and strengthened."
—Song of Hiawatha by Longfellow.

SLOWLY and laboriously, from ages beyond memory, amid suffering and devastating revolution, Humanity has been reaching out toward a reign of the rights of man.

Today, that same hopeful humanity is making its supreme effort on the bloodreeking battlefields of France and Italy and e'en while poppies blow in Flander's fields, to grasp from selfish, autocratic hands that liberty fullest and freest that mankind craves. The crowning effort of the ages in the aggrandizement of man is being enacted in Europe. That day of the liberty of the world and all its peoples has dawned. Whole races of peoples are thrilling for the first time since creation with the pulsating beating of a clean, free heart. At last that day of days which great minds and great hearts dreamed of in the long centuries that have passed has come to the struggling, ever hopeful Humanity,—the days of the liberation of the world from tyranny are saved to civilization.

There comes, my dear friends, in the history of all people some point of time that may properly be termed the supreme crisis, the highest billow in the nation's life; a point of time where very life is at stake; a point of time where, it would seem, only God remains in the black despair of the people. Then it is when quick, able decisive action by that people's leaders and guardians is needed for very existence's sake. It is with them to decide: sink or swim, survive or perish.

This, we believe to be the fact with reference to the Indian people of this country. A crisis in their affairs has been reached. Life and

death is in the balance. The time has come when the Indians have God alone to save them, it would seem, if quick, able, decisive action be not soon taken and if it has not been fated that the race is to perish from the face of the earth.

A stand must be taken, my friends, for the Indians; a stand based on those eternal principles of God—justice and righteousness; a stand practical and effective to save a vanishing race. Failing in this, my friends, the Indian people will disappear from God's earth to live only in the memories of men.

No greater cause than this can be imagined, my friends, in all this wide world's fight for right, this cause that involves those certain inalienable rights of whole mankind, life, liberty and the pursuit of happiness as applied to your brother, the Redman.

How nations will suffer and sacrifice to sustain these Godly principles. Witness the world-war. To make all men equal, to guard the weak and helpless from the monstrous tyranny of the unscrupulous strong, thousands upon thousands of the youths of all civilized lands have perished by cannon-shot and bullet and bayonet and thousands upon thousands of mothers, weary and waiting, sit at home, happy in tears mayhap that they too have made a supreme sacrifice for the world's welfare. Indeed we see the spectacle of the whole world giving up the choicest members of its best families that Humanity may reach the pinnacle of God's righteousness where naught but justice, pure and undefiled, shall reign and God be glorified.

Now, my friends, the rulers of our Indians, as most of you *don't* know, consist of some 7,000 men and women, all drawing healthy salaries at the expense of the nation's taxpayers and of us Indians that may have tribal funds, the whole collection constituting the Indian Bureau, or Indian Office, a department of our Government under the direction of the Secretary of the Interior. The Indian Bureau governs the Indians with an absolute sovereignty with the United States Congress appropriating millions of dollars annually to support the multitude of caretakers of Poor Lo.

Some of these Indians need about as much care as you would imagine I might need in this great free country. There are not over 300,000 Indians left in the country. Fully two-thirds of these are able-bodied, competent men and women and the number of these is growing every year. But yet the Indian Office is yearly increasing its personnel while the Indian is vanishing. The Indian Bureau has been taking care,—I use this expression "taking care" in quotation marks,—for these many years, the Indians have been plundered and debauched in a most open and shameful manner and the plundering and debauching continues to this day and all the while, the American people, a great good-hearted and generous people sleep,—oh! that complacent sleep, that criminal slumber that but lately allowed a ferocious nation to trample the very life out of Europe's thrifty nations and "while poppies blow in Flander's fields, over the graves of Europe's heroes," allowed

Germany to insult us and to cow us.

Yes, my friends, it is that same unconcern for the Indians that is allowing them to perish and the 7,000 Indian Bureau employees to grow fat in watching the process of the Indian race's death agony.

It passes beyond understanding how the American people can tolerate the tyrannous institution known as the Indian Office and how you, my American friends, can tolerate in this wide, sweet land of liberty the atrocious spectacle of a Prussian system buckled down upon and burdening the free development of a whole race or people and that people whose very existence from earliest history was the embodiment of freedom and liberty and pursuit of silvan happiness.

See now how you fought to preserve this liberty to your own children! Look at the desolated homes of the mothers of our dead soldiers! See that kindly old mother there in her kitchen rocker softly weeping as she kisses more than once that darling picture she holds in her trembling hand. Ah! mothers too have made the great god-like sacrifice over and over again in this world's great war for righteous rule. Mothers too have given their all that humanity may secure for all time the boon of real liberty and this for every people under the sun.

Let us pause and push the curtain aside and see what part the first Americans are playing in this great drama with the world's happiness and civilization itself in jeopardy.

Twenty million dollars in Liberty Bonds has been our share of the

nation's tremendous burden besides the millions we have donated to Red Cross and other drives. But mark you, this is but sawdust to gold when I tell you that over nine thousand Indian sons have given their service for America. The Indian soldier fights by his white brother on Europe's bloody fields. His people at home are saving and planting and giving and helping in every way possible with never a murmur or never a thought of slacking. And how too must those Indian mothers silently weep when across the broad Atlantic flashes the death message of many an Indian boy to some lonely teepee in our great Western country where lives the remnants of our Indian tribes. Indian mothers too are doing their share and are sacrificing their sons for America's future and America's happiness.

In the meantime, how stands the Indian Bureau with reference to our Indian soldier-boys? Why it amazes one to think that it acts for them in almost everything except in facing the German cannon. Realize, my friends, that we Indians are not full American citizens. We are wards of the United States Government in the same identical way that Belgium was until recently a ward of Germany. Our inheritance has long ago been taken from us. We were here before the days of Columbus but we have not the rights of citizenship. The latest immigrant, on the day he steps off an ocean liner at Ellis Island, enjoys more freedom than does the American Indian.

The Indian is caged on small tracts of undesirable lands called

Indian Reservations and these are scattered throughout our western states. The Indian Bureau has immediate charge of these reservations and the man-like creatures that inhabit them are called Indians. "Look out!" it says, "Indians are savages, fierce, ruthless, murderous, blood-thirsty." Until the advent of the world-war, it was thought no man could equal the Redman in barbarity. The tune changes. Some Caucasians can be worse, it seems, and especially those white-men living along the Rhine and in the city of Berlin! At last the Indian has company! He is the original Hun, according to the Indian Bureau.

Scientifically, when a creature is devoid of intellectuality, it directs itself by instinct. The Indian was long ago set down as a being utterly devoid of human qualities and classified as an irreclaimable savage, guided only by low, animal instincts. Even pious Puritans, with eyes upturned to heaven, prayed that God might fructify the harvest of Indian scalps for which the Colony, under direction of heaven, of course, offered generous sums in bounties. It was the first case of Gott mit uns with the Indians outside God's domains. There was no hope, indeed, of ever bringing the Indian out of savage ferocity. This cruel reputation and autocratic classification was given to the Indian by those who were riding in the same boat. Mark you, in white men's words, the Indian was not human, he was a savage, a mere animal, a beast, a thirst for the blood of the innocent and every child-like white man. The lives of white men, it was taught in Sunday

schools, were universally unsafe when an Indian was near. This theory has amply proved false.

Such were the sentiments that brought on a decree of extermination for the Indian. Fully 180,000 were killed by the colonists in the New England states according to Bishop Wilberforce's History of that region and time. Bullets did effective work to be sure but the Indian persisted in living on though driven to the West. The utter annihilation plan appeared to fail and next came the super-paternal plan.

The American Congress inaugurated the Reservation system. American soldiery was sent forth, not to shoot but to gather up the fragments of tribes and imprison them on special tracts of land called Reservations. They had to be curbed and ruled and that with an iron hand. Chains were sent to every Reservation and iron bars ornamented Agency house windows. The Reservations must have Indian Agents and a company of soldiers to carry out orders, and good, strong pails with bread and water and ball and chains. The Indian has been denied liberty and happiness; and thus, passed forever from him the open and free latch-string and entered pad-locks and policemen. No longer the honest word and pledge of honor but instead broken treaty and white-man's hypocrisy. (Was Germany first to practice the "scrap of paper" idea?) Gen. Sherman said "the United States has made hundreds of treaties with the Indians and never kept one."

With the Indian safely rounded

up and corraled on Reservations at a safe distance from the teeming millions of freedom-loving Americans, the United States Government set up what is now known as the Indian Office or Indian Bureau with its Headquarters in Washington comfortably away from the Indians. Its job was to keep these wild men inside the Reservation prison. The regulations even to this day provide the pass system for both entering and leaving the Reservation.

The Indian Office directed all the activities on the Reservations.

Fifty years of this injustice, has the Indian Bureau grown until today it is a strong and mighty institution. From its original and well-meaning intent, it has become a heartless and evil system, a political institution squeezing the life-blood out of the Indians. Instead of giving us our rights, it keeps them from us and works against the natural laws of development. We Indians were free but today we are far, very far from freedom. Today the Indian Bureau strives by every action to perpetuate the incompetency of the Indian and its every endeavor is to strengthen its hold upon the Indian, and while the American banners float throughout the world proclaiming "the land of the free and the home of the brave" the Indian Bureau grinds and downs the Indian by the most arbitrary misuse of power. Were the facts of the Indian Bureau's abuse of power made known in their fullest extent to the American people, there would be a storm of righteous indignation aroused, but the facts are concealed and the Indians continued to die in abnormal numbers.

There is no question but that the Indian Bureau a department of our Government was instituted to fulfill a passing need of the times and was never meant to be a permanent institution. It had, we must understand, originally a definite purpose for the period and then to leave the stage of human affairs. It was meant to deal well by the Indians and to act justly towards them and after the apprenticeship of the race had passed, to suspend its own actions, and let the Indians alone.

The Indian Bureau reached its top of usefulness twenty-five years ago and its help to the Indian people since that time has become a positive harm because it is an unnatural thing. The babying of a child beyond its infancy and first struggling years always results in an abnormality and the fact of persistent paternalism of the Government through the Indian Bureau, extended even to the University graduate Indian is a damnable condition of tutelage that degrades the Indian's manhood and enervates his once strong character.

The Indian Bureau has long ago deviated from its once sole aim of simple protection to the wards of the nation. It has sidetracked the Indian race from the main road that all other races have travelled in the natural development of peoples from primitive estates to civilized ones. The whole management of the Indians takes place utterly without the consent of the Indians themselves. The Indian Bureau makes and unmakes laws for Indians and applies them without a warning. The Indian Bureau allots the Indians' lands, acts as their real-estate

agent, buys, sells, mortgages, leases, condemns, ploughs, harvests the Indians' lands. The Indian Bureau acts as banker, as attorney, as judge, as jury, as prosecuting agent, as defendant's lawyer, as doctor, as nurse, as teacher, as spiritual director and is most busy as undertaker and funeral director for the Indian and when the Indian has attained his maturity it refuses his freedom. The Indian Bureau converts vast timber lands and prairie lands and mountain lands belonging to the Indian into national parks for white men's delectation and makes forestry reserves of their lands without compensation; it uses water-rights for irrigation projects and the Indians' small farms go dry; it stocks the grazing lands of the Indians with cattle, sells the cattle, buys more, and again sells, while the Indians look on without a word to say. The Indian Bureau promotes distinctive Indian industries though these have been long superceded by the white man's better way. The Indian Bureau institutes various meaningless health drives, employing hundreds of people, paying salaries, spending Indian monies. The Indian Bureau tells Indian mothers just how to raise Indian babies (who when let alone are better, stronger and healthier babies) but it gives jobs to people to do the telling. The Indian Bureau follows every new scare and fad and employs numbers of hungry and derelict white doctors and nurses and ordinary women to attend to Indians with trachoma, with infantile paralysis and with influenza. The Indian Bureau agitates and upsets school courses of Indian

schools (of which there are over 300 employing hundreds upon hundreds of white teachers) and all the while the Indians are fitted for what?—to become docile and good obedient subjects of the Indian Bureau.

The Indian Bureau mortgages Indian reservations by a reimbursement scheme whereby Indians borrow money from the Government provided they will remain incompetent Indians and be supervised by the Indian Bureau for years to follow. The Indian Bureau assort Indians and classifies them in all degrees of competency and incompetency and selects competent Indians by numerous boards of salaried white men. The Indian Bureau uses the Indians to make a living for its hosts of members but the saddest spectacle of all is that the Indian Bureau takes pride in using the Indians to fight for liberty,—the sight is enough to make angels weep and strong lovers of true freedom to grow pale or will the American on learning of this condition of frightfulness obtaining in this foremost land of liberty laugh at the joke perpetrated on the American Indian and on the complacent American public? Surely the people must soon fully awake to this strange state of affairs and demand the attention of the United States Congress. The whole thing simmers down to the ready credence given by Congressman and Senators to the requests and reports of this Indian Bureau, lying hatefully, a cheater of the Indians, full of hypocrisy and selfishly seeking only to perpetuate itself for the bread and butter of its more than

7,000 white employees and a few Indian hangers-on likewise employed therein.

My friends, there is no need of an Indian Bureau. There was a time limit in the very nature of things to the Bureau as first established and that time limit has passed. The precautions of half-a-century ago that called this Office into being no longer exist. Conditions have changed both with the Indians and with their neighbors, the whites. Buffalo Bill and Wild Jim are dead and Sitting Bull and Geronimo have passed away.

The Indian Office fulfilled its mission twenty-five years ago and I appeal to you as honest American tax payers and generous American voters to abolish this unAmerican institution and wholly uncalled for branch of our Government. Abolish the Indian Bureau. Put to shame the company of whites that seek to perpetuate this obsolete affair in this new day of liberty for all. Beware of the Bureau will in its characteristic manner ask for another twelve million dollars to continue existence for one year more.

A renowned anthropologist was once asked: "Professor, do you not think human nature is the same all the world over?" Similingly, he replied: "My esteemed friend, I could not make my bread and butter were I to express myself." The Indian Bureau dare not tell us the truth in Indian affairs. They keep the American people guessing. They claim to pity us and want us to believe that we are not yet prepared for soul stirring freedom although our sons are dying on the battlefields for liberty. Our lands are

gone, our vast inheritance has been swallowed up by the white man and now they follow us to our very graves and disturb our bones and call it science!

I sum up in a series of short paragraphs, my friends, the objections that have been raised against the immediate abolishment of the Indian Bureau:

1. The Indians are not yet ready for freedom. They have not been prepared enough for liberty. The answer is plain and simple. If not now, pray when? Were the negroes prepared and babied before Lincoln signed the Proclamation freeing them? Are Indians of less worth than these black men of the South? Are all white men now enjoying liberty and freedom and happiness competent? Were they judged before they became citizens? Were they sorted and looked over and classified before they were permitted to breath liberty's pure air?

2. The Christian people cry out. Don't go against your country. Your country wants this Bureau, therefore, let it stand. Well, if this were so, I would for the sake of God and God's people go against my country but it is not so. The country would not tolerate the Indian Bureau for one minute were the facts of this misrule made known to American people and its Prussianic methods laid bare to the public.

3. Our various obligations to the Indian under various treaties make it impossible at this time to release the Indians. This is mere twaddle. Does the obligations of our Government to our soldiers make them incompetents and wards of our Gov-

ernment and subject to the petty orders of departmental clerks?

4. It took us whites two thousand years to reach our culture and civilization and you Indians must wait. At this rate, we Indians, graduates of Yale and Harvard, we Indians that are professional men, physicians, surgeons, captains in the army, preachers and ministers of the gospel, bankers and attorneys, United States Congressmen, United States Senators, numbered by the hundreds must wait patiently for a thousand years to elapse before we can take our place in the community of our choosing and settle down as private and earnest citizens, and peaceful voters.

My friends, we Indians are quite willing to take our chances today and we are not fearing to compete with you in all the lines of competition open to the people of this land.

5. Indians must be preserved for they are a unique people. Therefore, preserve them and guard them. So says the ethnologist. Apply his words to dead Indians and we have no objection. Quite right, doctor Big-brains and No-sense.

Right here I might say that we Indians are not particularly concerned whence we came but we do want to know where we are headed for. Strictly speaking the knowledge of the ancient size of our skulls does us no good.

6. Another objection. The Indians would be worse off without the Bureau than they are at present with it. I deny this. We Indians could not possibly have fared worse than we have fared. We have been made sick unto death. Would this

have occurred under no Bureau? Are the colored people vanishing? Did they need protection? Were they worse treated than Indians? No, their life was full of happiness after the first shock of freedom was met and their life today is full of song and music and dance and laughter. Today the Indian laments and wails and is dying. Oh God show the people the truth of the Indian business. Oh for a clearing out of these gross injustices of man to man, of the black inhumanity of man to man that is the history of the Indian Bureau's rule over Indians.

We are gathered together once more, my fellow-members of the Society of American Indians, and must give burning words as a Society. It is necessary to keep in mind that if we want a Society to amount to anything, we must do things ourselves. The greatest drawback to our race in forging ahead has been that our fate and our destiny was left early in the hands of the Indian Bureau instead of our being left free and untrammelled to fight our own battles and gain our own salvation. In Indian matters today there ought not to be any higher tribunal than this Society of American Indians. If any ruling is to be done, or if there is any judgment to be pronounced, this body should judge rather than the Indian Bureau, composed of white men. We are more than ruled by this Bureau. We are cowed into submission, our characters are ruined and our morals dragged into cesspools of the Bureau's making. Do you know, my Indian friends, we are just as afraid of the Indian

Office as the Indians imprisoned on our Reservations and we are Indians belonging to white communities! We are cowards and dare not raise our voices to defend the rights of our brothers dying on our Reservations. We shy back like whipped curs. We see wrongs done our race and stay back from any activity and finally we fall asleep and slumber and dream of freedom. If anyone wants the Society of American Indians to be strong, they must join and help. What will the Indian Bureau suppose we are? What the missionaries? What the Indian Rights and Board of Indian Commissioners if we continue in our inactivities. Will they smile their simile, "A reed shaken by the wind, only a weakling! Only an Indian!" Not on your life, my friends! Way down deep in that ignorant Indian's heart, there is a divine fire that the world has never dreamed of. The soul of the Indian was made for freedom and not for base slavery to scheming white men. Dare you quench that spirit?

One great trouble with our Society of American Indians was that, in the past, we have stood on neutral ground. We have not felt that divine impatience and godly aspiration of the true patriot Patrick Henry whose echoing words ring through America: "Give me liberty or give me death!"

Co-operation is the watch-word of the hour. Co-operation is seeking equity for all the Indians indeed. President Wilson calls for complete co-operation or we lose the great cause. Harmony and united work for the one object is the power that moves mountains these days. Such

being the case, let us frankly ask what is the one highest, the one greatest, the one most important and the one most vital object and purpose of any Society that has pledged itself to be the one great Friend of the race? And this race too in abject bondage! There is one thing that is paramount, my friends! There is one thing inevitable! With one voice we must petition the government of our country for American citizenship. Then Congress acting for America will abolish the Indian Bureau. Congress will pass a Bill doing away with the Bureau and its hordes of parasites sucking the life-blood from the Indian race. Before Congress may act, *we* must stand together. We must agree among ourselves. We must be as one on this vital point, abolish the Indian Bureau. All differences must be smothered and we all must see that there is no freedom unless it be a complete freedom; no citizenship unless it be pure and undefiled and a free citizenship. We must not harp or specialize on non-essentials in this Indian business. We must not look for the Bureau's approval or the Bureau's commendation in our work for liberty. We waste our energies on side issues and the one great issue is neglected.

Let us, my fellow-members, cease this haphazard action; stop sucking at the nursery of the Indian Bureau. We must fight. One of our members pooh-poohed the idea of fighting for anything in America saying that things would come to us if only we would wait. Today that member fights in France and for what? For that very freedom that

he said would come to him who waits. If we wait the Prussianic system of America, the Indian Bureau, will eat us up. So, my friends here as well as in France, freedom does need fighting for!

Let us be men! There is a demand for fearless men in this Indian fight for liberty. This fight is not for money, not for mere property but for the divine rights of all men, liberty and freedom. Unilateral governmental methods of business with the most interested of parties, the Indian, silent is not fair and we must fight against this method of autocracy. We fight for a real freedom.

In these days, he is not a real patriot who would dominate, misuse, take advantage of, or deal arbitrarily with a fellow-man. We are in an age of equality. But the Indian Bureau is a heartless institution that deals in the most autocratic fashion with human beings. Therefore, our cry for liberty should be loud and fearless. Whom should we fear? Are we not fighting for the right and for justice? Will Americans mock our cry while their sons die in France for these very purposes?

Let me here pause to pay tribute to one man,—the man who braved disdain in our cause and for our race,—General R. H. Pratt. As his reward, he has been set upon, belittled; his great plans opposed by self-seeking, selfish men. When public opinion was hopelessly against us, when annihilation by the military branch of the Government was facing us, Lieut. Pratt stood between the frightened Indians and a mobbing country. His voice

sounded forth this cry: "Stop, my friends, the Indian is a man. Give him but a chance and he will be our pride." Again it was General Pratt that first put the keynote of this paper into print when he wrote fearlessly of the Indian Bureau: "It is a barnacle, a disease to be knocked off some time from the body of American systems."

True patriots are those who love the country, those who will fight under the flag, those who will abide by the laws and live as friendly neighbors with all his fellow countrymen. Such will not tolerate the minutest violations of the principles of the land. Such believe in justice and in right and practice such belief. Such is my belief, as an American citizen in reference to my country. But can you for one moment entertain the idea that this country and its people, fighting for righteousness in Europe knows our plight and that it agrees to the process of tightening our bonds day by day? No, my friends, but the Indian Bureau knows our plight, and covers up its own shameful tracks as our histories cover up the past in Indian affairs. It robs us of high privilege as a race, plunges us into prisons, absorbs our God-given ancient inheritance and pockets the profits, keeps our children in darkness, makes us weaklings and outcasts, creatures of pity, hopeless, despairing and anxious only to die. God help the American people to discern this awful spectacle. Can the white man's God prosper a nation that permits this living outrage on a defenseless Indian people?

The Indian Bureau does not want

the Indians and the American public to know that it withholds human rights and that it is daily violating the fundamental principles of justice. The Indian Bureau sidetracks and evades vital issues and busies itself with various passing needs of the Indians. It draws the attention of the public away from the fact that it denies liberty to Indians. It diplomatically and cleverly turns the public's eye in another direction, whenever public curiosity would probe the Bureau's inner workings. He would be a poor politician indeed who would expose the truth of his office and the more so if there was graft galore in his business. So the Bureau gains friends from low classes of politicians, of white men, by truckling to them. They take advantage of the Indian's plight and make ready use of the Indians' inheritances to make money. They hide the laws of justice from the Indian and publish to the American public that the Bureau is the acme of justice.

Ah, my friends! The Indian Bureau is a compact of selfishness; fertile soil for ambitious microbes to develop promotional schemes for gain. And ah the Reservation! The Reservation, sustained by the Bureau and perpetuated by the Bureau, weakens the strong, handicaps the Indian in his many possibilities. The Indian loses his very conscience. He lives a slave. He knows no freedom but that of base license. He lives and dies in despair. This is a hurried picture but it is true. There is but one common road for all men to tread. The Indian Bureau has kept us from this road and we rise now to de-

mand a halt.

Give us citizenship, O American people! Give us freedom, Oh you boys in blue! The Indian Bureau defies law divine as well as human. It defies the Constitution of the United States. It defies justice, and most of all, it defies the righteous object of this world-war, namely, freedom, equal rights for all, Humanity, Democracy.

Give us these things. In one year's time the Indians will have adjusted themselves to the new order. They will feel at home, because liberty is the atmosphere of their home. They will work as never before to do their part as men and they will have the true spirit of one who loves his country. He will literally jump into the air touch his heels together three times before landing again on terra firma, take off his cap to the American stars and stripes and salute Old Glory with a smile. The Indian never smiles, you say. Say, when the Indian Bureau is abolished, the Indians will wear a perpetual smile.

Our old people will be cared for. Our criminals will land in jail. Our feeble-minded in their proper institutions. Our orphans in their proper

homes. And for the rest of us, you'll hear from us at every election day and your tax-collectors will be met firmly and squarely and we will be *American Citizens* without strings and without hamper.

In the new order of things, in the darkness of the present time, there is seen on the distant horizon, the glimmer of a new day for the Indian people. There comes the sun peeping o'er the dark Eastern stretch of trees and hills. There is coming the liberty-day for us too. We of faith in God and in Justice, firmly believe this.

The American people will cast off the Indian Bureau from the books of history. Will thrust it into the bottomless pit from whence it may have originated and in the broad daylight of the new freedom, will let my people go forth to conquer and to triumph.

We Indians will act, move, have our beings as men, pay our humble homage to God, live to the honor of our own dear country and from every hill and every dale in a thousand valleys and from a thousand hills, sing with hearts athrill:

My country, 'tis of thee,
Sweet land of liberty.

II

BY SENATOR JOHNSON OF SOUTH DAKOTA

Extract from Speech in the United States Senate February 26, 1917

MR. President, I wish I had the power to-night to express fully and completely my objections to the adoption of this conference report and my objections to the bill upon which this conference report is made. I desire that it be fully understood

at the outset that my criticism, if it may be called criticism, does not apply to the private individual but it does apply to the official. My purpose to-night is to discuss this report and bill in connection with general Indian appropriation bills here-

therefore passed by Congress, all emanating largely from the Indian Bureau.

My observation has been that for the past 20 years the Indian appropriation bills have been measures of the worst kind. They have been about 40 per cent robbery of the Federal Government and about 40 per cent robbery of Indians, so far as relates to real benefits to the Indians themselves. * * *

Allow me to insert in the Record some items concerning the Kiowa and Comanche Indians which appear on page 218 of the hearings held before the House Committee on Indian Affairs the other day. These people have about \$3,000,000 to their credit in the Treasury, if I remember correctly. We have appropriated out of their fund for 1917—\$25,000, and an analysis of the expenditures shows the following:

Salaries and wages	\$19,314.10
Traveling expenses	368.29
Transportation of supplies	56.34
Heat, light and power service	545.80
Telegraph and telephone service	340.08
SUBSISTENCE SUPPLIES	8.36

Mr. THOMAS. * * * Let me understand the Senator. Does he mean by that statement that out of an appropriation of \$25,000 for these Indians only \$8.36 was expended for subsistence?

Mr. JOHNSON of South Dakota. That is according to this report.

Mr. THOMAS. Then the Indians did get something out of the \$25,000; they got \$8.36?

Mr. HUGHES. How did that happen? (Laughter.)

Mr. JOHNSON of South Dakota.

I do not know. It must have been a mistake. The Indian appropriation bills have always been bad. They are made for politicians and for the convenience and upbuilding of the whites; ostensibly for the benefit of the Indians, but in reality for no such purpose.

Mr. President, now allow me to point out specifically a few of the matters in my own State, and I hope that will answer, at least in a way, the question asked by the Senator from Montana (Mr. Myers), whom I am very glad to answer as best I can.

As an instance, I cite first the case of two hospitals completed in my State in 1915 the building of which shows an utterly reckless expenditure of money, a fair example of the unbusiness-like methods of our Indian system, for which I do not believe a sensible excuse can be offered. These two hospitals cost about \$70,000, or \$35,000 each.

One of them is built within the Rosebud Reservation in Todd County and the other within the Cheyenne Reservation in Dewey County. Keep in mind that these two hospitals were erected out of the Indians' funds without their permission or consent.

The one in Dewey County is built 35 to 40 miles off from a railroad. To reach it one must pass through a rough, broken country. Yet running through this particular reservation is a line of railroad entering the county on the north, toward the east side, and extending southwesterly to the west line thereof. Another railroad enters the county at about the same place, running in a southeasterly direction for 40 or 50 miles, thence in a southwesterly direction and on through said county to the west line,

a distance of from 50 to 60 miles. Along both lines of railroad there are a number of splendid growing towns of easy access from the heart of this reservation any one of which would have been a good and sensible location for the establishment of an Indian hospital, if necessary that one be built, as you will readily see by looking at the map of the country.

Now, what was done as regards the other hospital on the Rosebud Reservation in Todd County? It was also built 35 to 40 miles from the nearest railroad when it might have been built, if necessary, at any one of a number of convenient places upon a railroad easy of access and business-like, at least, as to its location. It cost about the same amount as the one on the Cheyenne Reservation. They both stand today as a monument to mismanagement, extreme extravagance, and as examples of the unbusinesslike methods of handling the Indians' money by the Indian Office.

Now, let us see how the Government builds hospitals out of Federal appropriations. The maximum amount that can be used is \$15,000 for each one. Thus you will observe that the Indian Office, in the erection of these two hospitals alone, built with the Indians' money, has wasted about \$20,000 on each, or a total of \$40,000.

I understand from good authority that the nearest laundry to the hospital in Todd County, when it was completed in 1915, was 12 miles away.

A friend of mine last summer went out to see this hospital in company with the agent at that place. Upon arriving at the institution he did not observe any Indians about. In fact, there was no one in sight with the ex-

ception of a few persons drawing salaries, whose business it was to look after the buildings, and so forth. He asked the superintendent how many patients were in this hospital then. The agent looked off across the prairie and advised my friend that the patients were off on their summer vacation.

* * *

Mr. THOMAS. I should like to inquire, if, when an Indian gets sick and the authorities move him to one of these hospitals, do they charge him mileage?

Mr. JOHNSON of South Dakota. They charge him everything they can.

Mr. President, while I am on the subject I desire to say, further, that the superintendent held at the Rosebud Reservation for two years was paid an excess salary of some \$650 a year more than the position paid heretofore or that his successor, recently appointed, will receive. You can not find an Indian on that reservation, not a beneficiary, who has not complained bitterly all the time as to the treatment received at his hands. Can you figure this out?

Only last week the Commissioner of Indian Affairs told me that he had appointed another man to that place. I said to him: "I hope that he will be a good superintendent for those Indians, because they are worthy people."

I also complained and filed affidavits at the Indian Office with regard to a boss farmer at that agency who deliberately shot an Indian off his horse a year and a half ago. As reported to me, the Indian lay on the ground for a long time before he was picked up. The offense of which the Indian was accused was that of

forging a \$5 check. I do not know whether or not he forged the check; but if he did, the poor fellow was probably hungry and needed the money.

I want to speak of this instance, Mr. President, because I have been asked to be specific. I filed many affidavits with the Commissioner of Indian Affairs relating to this matter months ago; an immediate investigation was promised. Doubtless this is such a small matter that it must have been forgotten, because I have never heard further from it. This boss farmer is still on the job drawing his salary from the Government.

* * *

Mr. JOHNSON of South Dakota. Yes. The man who fired the shot is the boss farmer, and he is still in the service; he is still employed there, as I am advised.

* * *

Mr. President at the Pine Ridge Agency, in my State, during the months of June, July and August, 1915, there was no issue of flour to the 7,000 Indians there, so I have been reliably informed. At that same reservation during the months of February and March, 1915—the coldest months of the year in that locality—the supply of coal for the agency school gave out, because the coal contract for that season had not been properly let. Maj. Brennan, the local superintendent, in order to keep this school going, was compelled to take the Indian children out of school, so that they could go out and cut green wood for fuel. This is the system, and this is the practice in the Indian

Office here—neglect, procrastination, delay, and inactivity in all the things that should help to make for the welfare and success of the Indian.

* * *

Mr. ASHURST. I am interested in the Senator's remarks. The Senator is a valued member of the Committee on Indian Affairs. I have no doubt, Mr. President, that petty tryannies on the part of Indian agents here and there do occur; I have not the slightest reason to doubt what the Senator says; but I have no doubt in the world, if the Senator had laid these matters before the Committee on Indian Affairs when it was considering the bill—possibly he did so some morning when I was absent from the committee—or if he had laid them before the Commissioners of Indian Affairs, steps might have been taken to remedy the situation. It is a gratification, however, to know that the agent to whom the Senator refers has, as he states, been removed or transferred.

Mr. JOHNSON of South Dakota. It must be a gratification to those Indians.

Mr. ASHURST. And to all persons who want justice done to the Indians. * * *

Mr. JOHNSON of South Dakota. The Bureau of Indian Affairs is run on rules and not by law. The Bureau of Indian Affairs is responsible for the orders given to these various superintendents, which they must carry out. I appreciate the remarks of the chairman of the Senate Committee on Indian Affairs, but there are so many worse things that were testified to in the committee that the evils which I have mentioned are only a small part.

I recall one instance which was stated in the testimony before the Senate Committee by one Mr. Joe Cooper, of the Crow Reservation, in Montana. He testified that his little children were forcibly taken from their home, carried away, and placed in a school at the agency. He wanted them to go to school at home.

The junior Senator from Wisconsin (Mr. Husting) asked the Commissioner of Indian Affairs if that was true. He said he supposed it was. The Senator then asked him if he would see that those children were taken back to their mother. The commissioner said he desired to investigate all of the circumstances. The Senator from Wisconsin then said he wanted to know whether the commissioner would have those children returned to their parents. The commissioner finally said he would, and I hope he will.

Adverting further to this particular testimony, the fact was disclosed that the Government had also failed to pay last year's money to the Crow Indians, which they needed badly.

This testimony further disclosed that the superintendent of the Crows had at one time said he intended to make these Indians work if he had to starve them to do it. At these hearings numerous persons testified that the members of this tribe are, and have been, suffering through lack of food, and at times for many years past they had endured similar privations.

A bright, intelligent Indian by the name of Thomas Medicine Horse, from the Crow Reservation, testified that last spring these Indians, out of necessity, were eating the carcasses of dead cattle, which during the previous

winter had wandered or drifted to some river and broken through the ice. During the spring freshets these carcasses floated downstream, where they were procured by the Indians and eaten, through the kind permission of the farmers, who directed that the Indians be careful to place the hides of these drowned animals back far enough from the river so they would not be washed away but could be sold.

* * *

Testimony concerning the Crow Reservation in Montana was also produced showing that one of the witnesses had many times seen Indian women with babies in their arms and children by their side hanging around slaughterhouses gathering up the offals from butchered animals and carrying them away for food.

Mr. President, it appears to me to be an awful condition of things that the wards of this government should be forced to such degrading practices in order to keep life in their bodies, and I desire to say to you now that I believe this man told the truth, and to say to you further that I myself have seen this very thing occur many times on different reservations, and I defy any man in Congress or in the Indian Office itself to successfully contradict what I have said.

Yet these Crow Indians are possessed of valuable lands and have money on deposit in the United States Treasury which is held in trust for them. They would, in all probability, have more cash to their credit if their affairs were more carefully managed by the Indian Office. Evidence was given in committee, and not contradicted, to the effect that \$180,000 was

received last year as rental for leased Crow lands. The evidence also shows that the overhead cost of caring for and managing these leases amounted to \$100,000, leaving only \$80,000 to the credit of these Indians.

Mr. MYERS. What I should like to ask the Senator from South Dakota is this: If all these complaints against the Commissioner of Indian Affairs are true, if he is incompetent, if he mismanages affairs, if he has not done right, and if the Indians have not been properly treated, how is the Senator going to better matters by defeating this bill? That is what I should like to know.

* * *

Mr. THOMAS. It would seem to me that the Indian, if he is no better off with this bill than without it, certainly the Treasury at least will be better off if the money otherwise appropriated and to be squandered should remain in the Treasury. In other words, if these large appropriations have not produced the desired effect, why make them? Probably the hiatus of one year, during which time these appropriations are withheld, might so concentrate public attention upon the condition which the Senator from South Dakota is so eloquently describing as to arouse an indifferent public opinion to the situation and bring about that relief which now seems impossible to be secured either by investigation or by legislation.

Mr. MYERS. If the Senator from South Dakota will permit me the courtesy of interrupting him further, let me say to the Senator from Colorado that the \$180,000 which the Senator from Colorado evidently has

in mind, to administer which required the expenditure of \$100,000, was not the money of the United States Government, but was money that was paid by private individuals for leases on the Crow Reservation.

Mr. THOMAS. Mr. President, that does not seem to me to be the important factor in the proposition. Concede that the money does not belong to the Government of the United States; concede that it belongs to the Indians' funds; if, when appropriated, it is diverted from its real purpose, its ostensible purpose, and squandered by those who have the power of administration, then I should think it would be better not to make the appropriation.

Mr. MYERS. Just a moment. It was not appropriated at all. It was paid by Lee Simonsen and other lessors on the Crow Reservation.

Mr. THOMAS. If that is the case, I understand that it is a perpetual fund, and so long as the lease lasts it can be utilized in the way which the Senator from South Dakota is describing; and it seems to me that is worse yet.

Mr. MYERS. It has nothing whatever to do with any Government fund, but is totally separate.

Mr. THOMAS. If it is beyond the control of the Government, so that this legislation does not affect it, then certainly the Indian is in a very bad way if the money is so expended, and we are powerless to do anything to prevent it.

Mr. MYERS. Of course the Indian officials have the handling of it; there is no doubt about that.

Mr. JOHNSON of South Dakota. I hope I have made myself clear on this. The total receipts for leased lands on this reservation amounted

to approximately \$180,000, out of which the Indian Bureau expended as charges against the Indians for leasing the lands \$100,000, leaving the Indians only \$80,000 out of the \$180,000 lease money. * * *

Mr. WALSH. * * * The revenues derived by the Crow Indians from the leases of land annually amount to \$186,000. That would give to each Indian, man, woman, and child, \$110.

Mr. OWEN. How much would that be to a family?

Mr. WALSH. Assuming that there are five members in a family, each Indian family would get \$550—more than ample to maintain the family in comfort.

Mr. OWEN. What becomes of the money now?

Mr. WALSH. The facts are practically as stated by the Senator from South Dakota. There is an annual distribution of from \$25 to \$50. The remainder is spent through the Indian Bureau. Much of it, in my humble opinion, is wasted. It would be quite erroneous, however, to assume that it all is. No little of it is expended in the maintenance of schools, in the maintenance of hospitals, for the payment of physicians, and the payment of farmers for the purpose of teaching the Indians. Much of it is spent for the benefit of the Indians, but there is no gainsaying the general line of argument made by the Senator from South Dakota that there is an enormous waste of the funds of the Indians.

Mr. JOHNSON of South Dakota. Mr. President, while I am touching upon conditions on this Crow Reservation, let me say that certain testimony was taken before the committee

to the effect that at the little town of Lodgegrass on this reservation, away out in Montana, 2,500 miles away, the Indian Office has what is known as the "council of ten," composed of Indians who uphold it; that in the fall of 1914 the Commissioner of Indian Affairs was in that town during the night when this council met; that an affidavit of an Indian by the name of Curley was taken at the meeting of this council behind closed doors, the testimony showing that a guard was stationed at each door. A Mr. Linnen, chief inspector of the Indian Office, was also present at this meeting before whom Curley subscribed and swore to this affidavit, which contained charges based entirely upon hearsay relating to the character of a woman, who, it seems, had been active in securing information detrimental to the Indian Office. The Commissioner of Indian Affairs testified that he did not remember whether he left the town of Lodgegrass the next morning thereafter or whether he stayed several days. However, this affidavit was brought or sent to the commissioner and filed in his office, according to the testimony, and was brought to the Senate Committee by this chief inspector, Mr. Linnen, a week or so ago from the commissioner's office.

At the committee hearing, during a grilling examination in reference to the bringing of such testimony before it, the chief inspector testified that he had been called to the meeting of this "council of ten" at their request. Commissioner Sells testified that he had never seen the affidavit or heard anything about it until it was presented to the committee, although it had lain in his office for

something over two years, and he was present in the little Indian town the night this affidavit was taken.

Now, a word about the character of the man who made this affidavit. Let me say first that he is the judge on the Crow Reservation, appointed, I assume, by the Indian Bureau. He is the man who decides the Indian's differences and settles his troubles. The testimony as to his character disclosed, without an exception, that his moral character was bad. There was much testified to regarding Curley's character unfit to give out to the public. This man Curley is the man who swore to this purported affidavit, based on hearsay; and, according to information secured from one of the greatest Indian writers and lecturers in America, it seems, was with Gen. Custer when he and his soldiers were killed. Curley, according to this writer, is the only Indian scout now living who ever betrayed this Government or went back on its flag. In the early seventies he was employed as a scout in the Army. He was in the service of Gen. Custer and deserted his post. It seems that he was sent ahead to reconnoiter. When he saw the critical condition of the white soldiers he sneaked around, went to the rear, and hid until after Gen. Custer and his brave soldiers were massacred,

instead of reporting the true condition to him.

This is the kind of a man who made this affidavit, sworn to before the chief inspector of the Indian Service, against the character of a woman. It is such acts as these by Government officials which destroy the patriotism of these people. Can it be possible that such things as this can go on and no attention be paid to them by Congress? Is it possible that a department of our Government has gotten down so deep in the mire? Have we reached the time in our history when the head of one of the great branches of the Government will resort to such practices? Can it be true that in its endeavor to justify its acts on these reservations the Indian Office will permit such things, and then not have the courage to face the consequences of its own acts when made public? Do we use the power of government to destroy everything in its way, even in its suppression of those who are crying for bread? Can we realize that this is true?

Mr. President, there must come a time when such things as this will cease. There must come a time when Congress will see and realize the necessity of looking more carefully into legislation emanating from this Indian Bureau.

THE TWELFTH SONG OF THE THUNDER

(Navajo, American Indian)

The voice that beautifies the land!
The voice above,
The voice of the thunder
Within the dark cloud
Again and again it sounds
The voice that beautifies the land!

The voice that beautifies the land!
The voice below;
The voice of the grasshopper
Among the plants
Again and again it sounds,
The voice that beautifies the land!

—Tr. by *Washington Matthews*

ON THE TRAIL

LETTERS, ADDRESSES, AND MAGAZINE ARTICLE

CONGRESSMAN CARTER AND HIS INDIAN CITIZENSHIP BILL

April four,

Nineteen nineteen.

Honorable E. B. Merritt,

Acting Commissioner of Indian
Affairs,

Washington, D. C.

My dear Sir:

I was very agreeably surprised last night when you committed yourself and the Indian Bureau as favorable to the bill providing full citizenship to all American Indians.

You complained, however, that the Indian Bureau had no jurisdiction over legislation and therefore no responsibility in connection with the failure up to this date to enact this bill. You closed your remarks on this subject with a statement, which I think I quote verbatim, as follows:

"If Mr. Carter will only have his bill passed which he introduced giving citizenship to all Indians, he will receive the unanimous plaudits of every member of the Indian Bureau."

Now the facts in the case, as you are well aware, are that the Indian Bureau is responsible for Indian legislation to the extent that the Interior Department, by its agency, the said Indian Bureau, has for years assumed, and been accorded by Congress, jurisdiction to make recommendations for necessary Indian legislation. So far as the tenure of my chairmanship of this Committee is concerned, no bill of any consequence has ever been favorably reported by

the Committee on Indian Affairs of the House without first submitting the measure of the Indian Bureau for such report and recommendation. As a matter of act, *the very bill in question*, H. R. 9253, was personally by me filed with the Indian Bureau for such report and recommendation on January 26, 1918, more than thirteen months before the adjournment of the recent Congress. Another formal filing of this bill with the Indian Bureau was made by letter on February 28, 1918, more than twelve months before such adjournment, but up to this good hour, no tidings have been received by this Committee from the Indian Bureau, and no intimation of the position of the Bureau on this subject has been disclosed to any member of the Committee on Indian Affairs, until the statement made in your address last night.

Since none of the speakers at this meeting prior to the time of your address had made any attack on the Indian Bureau, I hope it can certainly be assumed that your statement was not made as a political defense of the Bureau, but represented the sincere sentiment of the Indian Bureau from the head thereof on down, and that as Acting Commissioner, you would not give vent to such utterances unless you were as it were, "speaking from the book."

I repeat, that after this long lapse of fifteen months, I rejoice to be advised of the position of the Bureau in connection with this matter. I shall reintroduce the bill on the day the next session of Congress con-

venes, and on that same day will ask to have the measure again submitted to the Indian Bureau for report and recommendation, with an abiding faith that your asseveration will be made good and a favorable report on all the provisions of the measure immediately returned for the consideration of Congress.

Very respectfully yours,

(Signed) C. D. CARTER.

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INDIAN RED CROSS NURSE

Base Hospital, Camp Bowie, Texas.

Date, 2-8-19.

Mrs. Gertrude Bonnin, Secretary,

707 20th St., N. W.

Washington, D. C.

My dear Mrs. Bonnin:

I find camp life very interesting and enjoy my work very much, although many of us were very much disappointed in not being able to get to France. We are glad the war is over and that we were able to do a little towards helping the cause along.

At present we have a good many overseas patients here as they are sending the Oklahoma and Texas boys here to be discharged as soon as their wounds are healed.

We certainly have heard many wonderful, as well as awful stories about the war.

I am sorry I will not be able to write you a long letter but I have started so many letters to you which were never finished. I am trying to have this letter finished and sealed before I leave tonight.

The money order is to pay my dues, and the extra dollar to be used

as needed. Will try and be more prompt next time.

With Best Wishes,

(Signed) MARGARET FRAZIER.

REV. PHILIP GORDON, 1st. VICE PRESIDENT, S.A.I. AND DESTI- TUTE RESERVATION INDIANS

Reserve, Wis., March 11, 1919.

To the Editor Sawyer County Record:

Word has just reached my ears of the death of another of our old Indians from starvation and cold. Old Louis Martin who lived by himself about six miles from Reserve was found dead in his little log cabin last Wednesday. The body was completely frozen and lay in front of a stove with matches and shavings in hands. It is presumed that he died during the cold spell of ten days ago. In the cabin was found no food whatsoever and very little wood.

Mr. Martin, while alive, was a familiar sight about this Mission and although dressed in nothing better than rags came frequently to my house for the little tobacco I could afford to give him and other little helps. Had it not been for the extraordinary kindness of his neighbors, old man Martin would have died from starvation a long time ago. With his nearest neighbors three miles away, it was of course, impossible that they keep in close touch with the old man. Hence his death, which, in this land of plenty, is truly a frightful thing.

Where lies the blame, Mr. Editor?

Our late Indian Agent appeared to have done his utmost in these cases of

distress among our Indians. I herewith submit a typical letter submitted by Mr. McQuigg. I have italicized emphatic points:

HAYWARD INDIAN SCHOOL

Old and Destitute Indians.

Hayward, Wisconsin,

January 13, 1919.

The Honorable Commissioner of Indian Affairs, Washington, D. C.

My dear Mr. Commissioner:

With further reference to the several requests made for an appointment of an available fund for the relief of the destitute and helpless Indians under this jurisdiction, I am enclosing herewith a list of 21 of the most needy cases, (from 60 to 85 years old). * * *

In addition to the names mentioned above, there are at least 30 more whose names could be given as they are in a condition almost as helpless. The names listed above, however, have *absolutely no one to take care of them* and have no trust funds or other income which they can use and it is a mystery how they can live. They have *absolutely no visible means of support so far as I can learn and live in the most extreme and dire need*. Some of them have only burlap sacks for bed clothing and their clothes are all in rags and of course are very dirty. The Indians under this jurisdiction are for the much greater part poverty stricken. In this country with the long, severe winters it is necessary as a rule for a person to eat substantial and nourishing food to keep warm, as well as have plenty of clothing.

There is no available fund for the alleviation of the distress of the

Indians mentioned. The rations on hand would not last any one of the above mentioned Indians for a month and the Government Farmer who distributes the scant rations sent here doles them out little by little and tries to nurse it along through the winter.

In addition to the Indians on this reservation, there are also a great many calls for help from St. Croix Indians scattered in the Jack pine along the rivers south and west of here who also should be cared for.

I respectfully request and recommend that an apportionment of at least \$500 be placed to the credit of this agency without delay to assist these worthy and indigent people.

Yours very truly,
(Signed) H. J. McQUIGG,
Superintendent.

It would appear, my dear Sir, that the fault does not lie in any local official but at Headquarters in Washington and partially with the U. S. Congress. Mr. Cato Sells, Commissioner, although appealed to in behalf of our Sawyer County Indians many times, personally as well as otherwise, has not bestirred himself to any degree worth mentioning. Mr. Sells comes from Texas where until recently a statute made it a crime for an Indian to enter the State!

Certain well known citizens of our County took considerable pains to telegraph to Washington in the matter of Superintendent McQuigg's transfer. Is it asking these illustrious gentlemen too great a favor to ask them to evince as great an interest where it is a matter of humanity and very fundamental Christianity? Cannot our Sawyer County citizens help by writing to Mr. Sells,

Commissioner, to Mr. Lenroot, to Mr. Nelson urging immediate help? This is the least help a friend can do.

Very earnestly submitted,
(Signed) PHILIP GORDON.

SENATOR BALDWIN'S RESOLUTIONS

"Resolution of the Senate in relation to the Chippewa Indian Tribal Funds in the hands of the Federal Government:

"WHEREAS, The great majority of the people of Chippewa Indian blood residing in the State of Minnesota are citizens of said state and perform all the obligations imposed by the state upon all other citizens; and

"WHEREAS, The great majority of the Chippewa people in the state of Minnesota are, in the opinion of the Senate of Minnesota, capable of managing and controlling their property interests; and

WHEREAS, The Government of the United States, through its Bureau of Indian Affairs, has maintained for a number of years and is now maintaining a large force of agents, and employees in connection with the administration of said trust at a very considerable expense, which expense is being paid out of the trust funds of said Indians; and

Unanimously passed by the Minnesota Senate, January 30, 1919.

"WHEREAS, We are of the opinion that the further maintenance of this force of agents and employes at the expense of said trust fund has become unnecessary. Now, therefore, be it

"RESOLVED, By the Senate of the State of Minnesota that the Congress of the United States be and it is hereby requested to discontinue the use of said trust fund for the purposes hereinbefore mentioned, and that it be further requested to enact such legislation as will enable said Chippewa people to secure a final settlement of their tribal affairs with the United States Government, due regard being had for the well-being of said Indians. Be it further

"RESOLVED, That the Senators and Representatives in the Congress of the United States from the state of Minnesota be requested to assist in carrying out the purposes for which this resolution is designed. Be it further

"RESOLVED, That a duly authenticated copy of this resolution be transmitted to the Speaker of the House of Representatives, that another be transmitted to the President of the Senate and the Congress of the United States, and that copies be sent to each member of the Senate and House of Representatives from the state of Minnesota, and that as so amended the same do pass and become a law."



THIS INDIAN'S NAME IS ON YOUR LIBERTY BOND*

BY GEORGE MARTIN

THE next time you get to feeling morbid about your modest income and your boastful expenses, go get your Liberty Bond and study it carefully. On the face thereof you will find only two signatures; one, that of Secretary of the Treasury William G. McAdoo; the other, that of Register of the Treasury Houston B. Teehee. Behind this latter name lies the story of an American Indian and his struggle toward success which should be an inspiration to even the humblest of us.

The name Teehee is not rightfully a name at all. It is a nickname. When Mr. Teehee's father fought for the Union in the Civil War, his companions had difficulty in pronouncing his Indian name "Di-hi-hi" (meaning Killer), so they compromised by calling him "Teehee." And this became the family name.

Hence we have Houston B. Teehee entering the world via the unpromising surroundings of a Cherokee Indian Reservation in Sequoyah County, Oklahoma, on October 31st, 1874, with not much to commend him to fortune but himself. Not only was his very name picked up from the patois of a battlefield, but the American Government branded him, in common with all his brethren, unfit and incompetent to manage his own affairs, and set a

guardian over him in the guise of a commissioner.

When the boy got old enough to think it over, he resented this treatment, and determined to show the Government where, in his case at least, it was wrong. He took all the schooling he could get at the government classes in the old Cherokee Nation during the eighteen years he spent on his father's farm. There was no English spoken on the reservation, and it was an extremely difficult study for him to master, but young Teehee stuck to his lessons and won his coveted knowledge.

At eighteen he went to the Cherokee National Male Seminary, studied there two years, then plunged into the English-speaking world about him via Fort Worth University at Fort Worth, Texas.

"Learning the English language was the most difficult thing I had to do," said Mr. Teehee at his office in Washington the other day. "For, though I was right here in the United States, it was as though I were in the heart of France or some other foreign land, so far as the English language was concerned. The only way I could continue the study of my country's language after leaving the school-room in the evening was by reading. This I did."

Backed by the knowledge he had gained in the grade school, young

*The American Magazine.

Teehee clerked in a store on the reservation during his spare time until he had saved enough for his year at Fort Worth. After that he went back to the store, where he plugged along at a few dollars a week until 1906, when he got a job as cashier in a local bank and began to study law.

In 1910 Teehee informed the Secretary of the Interior that he considered himself quite capable of getting along without a government guardian, and, on proving this to the secretary's satisfaction, the restrictions on the management of his own affairs were removed; and with what result you may see by glancing over your Liberty Bond.

After holding minor local offices

in his home village of Tahlequah, and serving as its first mayor when it was made a city of the first class in 1908, Teehee was sent to the Oklahoma Legislature, served later as county attorney, went to the legislature again in 1912, and specialized in constitutional law. In 1914 he was appointed United States Probate Attorney under the Interior Department, which office he filled until he resigned to take the oath as Register of the Treasury, March 24th, 1915.

And that is how the name of Houston B. Teehee, a Cherokee Indian, once a ward of the Government, happens to be affixed to the Liberty Bonds of the world war, in twenty million American homes.

SEQUOIA NATIONAL PARK*

BY CONGRESSMAN CHURCH OF CALIFORNIA

MR. SPEAKER: Sequoyah, the great Cherokee Indian philosopher, was born as nearly as is known in the year 1770. He died near San Bernardino, northern New Mexico, in 1842. Sequoyah was a man of genius and exercised his gifts in numerous ways. He was a silversmith, blacksmith, and artist. His crowning achievement was the invention of the Cherokee alphabet. . . .

Many men of birth, ambition, and opportunity have arisen in the past and performed valuable services for humanity, but Sequoyah was an Indian, born in a tent before the Revolutionary War, his mother

a full-blood Cherokee. He was born in a land without a church, a schoolhouse, or civilization yet he caused a light in the forest which enabled his people to catch glimpses of a different landscape and the outlines of a far-away horizon. Sequoyah's birth brought to his people the sunrise of their first day of civilization. . . .

Science has also honored the old Indian teacher by naming the great red woods of California for him, calling them Sequoia. But more pleasing than all this is the fact that the Government of the United States has also honored his name.

Over in my district in California,

* Extract from an address in the House of Representatives, March, 1919.

on the western slope of the Sierras, at an elevation of 6,500 feet, stands the greatest grove of Sequoia trees that can be found in the world. In this grove upwards of 12,000 of these ancient wonders toss their defiant branches to the sky. In 1890 the Government of the United States dedicated the 250 square miles on which these trees are found to a national park and, in honor of the old Cherokee philosopher and child of the forest, it was given the appropriate name of the Sequoia National Park. . . .

Mr. Speaker, as the alphabet invented by the namesake of the great trees of California brought new hope and new destiny to the Cherokee, so all who visit the great Sequoia trees of California learn lessons and receive impressions that remain with them through life.

Gentlemen, there has been a bill prepared by the Park Service, that is *now pending in this House*, asking that the name of the Sequoia National Park be changed to the Roosevelt National Park, and that there be added to the 250 square miles that now constitute the park 1,350 square miles of territory.

How anyone could possibly find it in his heart to want to rob old Sequoyah, the greatest North American Indian of all times, of the honor of having one of our national parks bear his name is past my comprehension. I am sure that the great Roosevelt would not have sanctioned it for a moment.

Strange enough, the move comes from the Department of the Interior, which is the legal custodian of the Indians' property and rights. I have no fear that Congress will

ever pass this bill. If it did, it would be an insult to every Indian and the friend of every Indian in this country. Col. Roosevelt during his lifetime never set his foot in the Sequoia National Park, and I am sure his memory can be properly honored if his name is connected with the Panama Canal or some other work that he aided by his great influence.

Is it possible after having driven the Indians from their ancient haunts and hunting grounds that we are not generous enough to permit a small portion of their ancient domain to bear the name of their chief benefactor? Having about exterminated the Indian, do we now propose to blot out his name forever? No; the American people will never permit the name of Sequoyah, the old Indian philosopher, to be blotted from the memory of man. . . .

If the Park Service has its way in reference to this extension (1,350 sq. m.) the meat consumer of this country at this time of food and meat scarcity will be deprived of the annual increase of 7,000 head of cattle and 30,000 head of sheep.

You ask why this stock can not go to some other range? My answer is—There is no other range. All the ranges outside of the national parks are occupied by other stockmen. . . . In this day of meat conservation the cattle and sheep industry in the United States is being, in a measure, strangled by the creation of national parks.

As a matter of fact, we do not need any more national parks or any more park extensions. We have more parks now than 1 in

10,000 of the people of this country have ever yet seen. The park authorities here in Washington have, in my opinion, more parks under their control than even they have ever thoroughly explored. I am somewhat of a mountaineer myself, and I state as my best judgment that there are at least 1,500 square miles in the Yellowstone, 500 square miles in the Yosemite, 500 in the Glacier, 200 in the Rocky Mountain, and at least 150 square miles in the Sequoia National Park as it now exists that the present park director has never set his foot upon. I predict if this bill goes through the House and gets into conference, and this 1,350 square miles of territory which has been eliminated by the Public Lands Committee of the House is rewritten in the bill, and that it finally in that form becomes a law, that there will be at least 500 square miles of this added territory that Mr. Mather will never during his lifetime be close enough to see—except through a spyglass. I do not say this because I would have you believe that the Director of the National Park Service is not capable and active, for he is, but I say it to impress upon you the fact that we have now more national

playgrounds than we have time to enjoy or explore. . . .

Probably this country has never produced two more brave men than Theodore Roosevelt and old Sequoyah. They were firm, steadfast, unyielding, and brave. They were iron men of America. Either of them would fight for what he thought was right and what was his own. But both were too proud and honorable to even accept that which belonged to another. If Roosevelt was alive his voice would roar across the continent denouncing the thought that he would usurp the glory belonging to the old Indian. Were he alive the proposers of this change, in my opinion, would hardly be safe.

Sequoyah won his honors in a death grapple with conditions that were all against him. Naked and half starved, with bow and arrow he fought his way up and out of the wilderness. Cold, starvation, and privation were his only companions during the first 50 years of his life. To take away the honors achieved in such a struggle would be worse than to have stolen the wolfskin, his only bed in childhood, or the roots and meal from the bottom of the bin in the wigwam of his mother.

The man who cuts his way through the world today may not be a scholar; he may not be clever; but he must have that persistent determination that knows no retreat; that plus-energy which cannot be repelled; that courage which never falters or cringes. He must be a man with initiative.—*Orison Swett Marden.*

SOLDIER HORSESHOERS AT HAMPTON*

"DOING what 'can't be done' is the glory of living," said General Armstrong. And so, when the Government asked Hampton Institute, General Armstrong's school, to turn out army horseshoers in forty working days, instead of saying, "It can't be done," Hampton proceeded to do it.

In at least one case it did more than the impossible. An enlisted man, unable to read or write, was sent, through an error, with the first training detachment to Hamp-

the shop. And at the close of the two months' course he led his class! He had native shrewdness and a retentive memory which, with his determination and earnestness, made him succeed in spite of his handicap. Finally, he had developed, in addition to his manual skill, so much ability in handling men that he was retained as assistant to the instructor for the second detachment.

Another enlisted man who had worked as helper for two years in



ton Institute, the rule being that only those should be sent who had passed through the grammar grades. This man had worked on a farm and knew horses. Therefore he was put into a blacksmithing class to learn to shoe horses, though it was feared that he could not qualify.

At the end of three weeks he made a chain which compared favorably with any ever made in

a Washington blacksmith shop but had never been allowed to do more than "pull off shoes and keep flies off the horses" said that he had learned more in six weeks in the Hampton Trade School than in all his life before. "Yes," he said, "I can shoe horses on the battlefield, and when I come home I can run a shop of my own. I have learned how to do everything in shoeing horses and the reasons for it all."

*The Southern Workman.

PEYOTE*

BY DR. HARVEY W. WILEY

Bureau of Food Sanitation and Health.

MR. CHAIRMAN, I have very little to add to the testimony which I gave before the House Committee last year, and which I have just read over. The question as detailed by me in this testimony was my personal activities in regard to the button, this peyote button. * * *

This is the point I desire to bring before this committee; that a substance which is not a food and which is not claimed to be a food, but which does exert a powerful influence upon the nerve centers,—because that is where it must be exerted finally,—should not be used except for medicinal purposes, and then only under the advice and supervision of a competent physician.

Now, that is the attitude which we take towards similar drugs to the peyote, all intoxicating drugs. We also take the same position toward the powerful remedies that are not intoxicating in the ordinary sense, although they may be toxic in their general effect, but we speak of intoxication as some derangement of the mental structure, and followed by lack of coordination in the physical structure which we call intoxication.

We have laws carefully controlling the use of such drugs in this country, laws passed by Congress and many by the states. The Har-

rison narcotic law, so-called, is an attempt, and a fairly successful one, to limit the use of opium and cocaine, on account of the fact that they have the properties which I have just mentioned, of intoxication.

The people of the United States have ratified an amendment to the Constitution controlling alcohol, which is an intoxicant, and thus the principle,—that these dangerous drugs and intoxicating drugs should be controlled,—has been written into the Constitution and the legislation of the entire country. Therefore, there can be no opposition to legislation of this kind on the ground that it is unconstitutional, that it interferes with the personal liberty, or that it is a matter which should be left to individual judgment, because, had we followed that principle, we would have had none of these acts of restrictive legislation.

Now, I think that the people who are exposed to dangers of this kind are usually very much opposed to being protected. That is true particularly with alcohol, opium, cocaine and other habit forming drugs, and I call this, peyote, and believe it to be a habit forming drug for this reason; if we should listen to the arguments of those who want to use the drug or have used it, any kind of a drug

* Extract from a statement before Sub-Committee of Senate Committee on Indian Affairs, February 11, 1919.

which is regulated by legislation, we would not have any legislation of any kind.

It seems to me those who should control, so far as the argument is concerned, are persons who are not subject to the drug themselves, who have no desire to use it for themselves, but who do have the welfare of the people who use this drug at heart.

I would like to illustrate just one step further. You will find that the labor organizations of the country are generally opposed to the prohibition movement and yet there is no part of our population who would be so benefited by this restrictive legislation as the laboring man himself. When a man who is a wage earner and a hard worker needs all the money he earns, spends it for alcoholic beverages, he does the least possible good for himself in the way of nutrition, not denying that the alcoholic beverage has some nutritive qualities. I do not mean that.

Not only does he get very little nourishment for the money he spends, but he gets a poison in his body which all investigators, without any exception, who have made scientific experiments, show is an injury to that man's efficiency. Thus he injures himself on both points; he spends his money foolishly; he diminishes his own efficiency as a wage earner and shortens his life. * * *

I am not competent to discuss the religious aspect of this matter, and I believe that is one of the points which has been urged particularly.

Senator Jones of New Mexico:

It is the only point, Doctor, that has been urged in favor of its use.

Dr. Wiley: I am not a minister of the gospel; I am, however, a good preacher and I have at heart the welfare of my fellow-man. I want to say this, that a religion which is based upon an illusion or an unnatural stimulus, is, to my mind, about as far from real religion as one can get. If I understand religion, it is a state of mind based on faith and works and not upon any unnatural stimulus.

I would not regard as a religious cult any exhibition or exercise produced by a toxic drug. I do not believe in that kind of culture.

Senator Jones: Now, Doctor, would it be sacrilegious to bring a comparison of that with certain practices which are recognized by Christian denominations through discussion and forms and enthusiastic prayers and so on to arouse an enthusiasm or an excited state? Isn't it simply a question of method?

Dr. Wiley: Well, I wouldn't call a song or a prayer a drug.

Senator Jones of New Mexico: I do not of course call it a drug.

Dr. Wiley: * * * I cannot conceive any method of comparing the effect of a drug, which is a purely pharmacological experiment, with that effect produced by a sermon or a prayer.

Senator Jones, of New Mexico: As I understand it, that is just the contention here by the advocates of the use of this drug, that it simply assists in bringing about that mental attitude which makes the individual susceptible to this

religious frame of mind, and as they often term it, the Christian influence.

Dr. Wiley: Well you would have to get some one who has not a scientific mind to make him believe that. There is no dictum of science which could be quoted to support such a contention, absolutely none.

I do not maintain that science is the only thing in the world; there are lots of other things besides, but I am speaking about this matter from a purely scientific point of view aside from any intoxication which would possibly make the mind more susceptible.

Alcohol will make a man more pious for a time. I have known of a great many cases where alcohol mellowed a man's character, unless he got too much of it. I have known eloquent men in politics who thought eloquence was due to alcohol. I believe that day has passed away.

It is not considered that a man has to be intoxicated now to make an appealing argument to the Senate or to the public. That has been the very general impression in former days, that alcohol was a stimulant to a man's oratorical and argumentative ability, but every single experiment which has been made by a scientific man shows that that is an error.

The same will be true if we could experiment with this drug in regard to its religious character. Whatever the attitude may be which is produced by an artificial stimulation of a nerve center, that cannot possibly lead to any permanent useful value, but it must, of necessity, according to laws of

pharmacology, lead to injury sooner or later.

Senator Jones, of New Mexico: You, of course, are speaking purely from the scientific point of view.

Dr. Wiley: Yes Sir.

Senator Jones of New Mexico: I think there will be no difference between what you have expressed and the views of the committee on that, Doctor, but the thing that confronts the committee is that it is insisted here, and strongly insisted, that this is an aid to the advancement of religious ideas which they seek to inculcate for the betterment of the individuals, and without intimating any personal view in regard to the matter. As I understand, it is contended that this simply takes the place of certain ceremonies which are prevalent among other religious organizations. For instance, the mourners' bench at revival times, and so on; the efforts of Billy Sunday to arouse an unusual fervency or animate the nobler sentiments of the people; that is a means of bringing about a betterment of the life.

Now, if considered in that way, what right have we to interfere with it? I am assuming that that is an honest intention. Whether it is honest or not is another question.

Dr. Wiley: Well, I will answer that in this way: Give full credit to the honest conviction of anyone who has used this drug that it is a help to him from the moral point of view,—because I cannot separate in my mind morality from religion,—it is impossible for me to do so;—that it leads to a better conduct of life to suffer an intoxication of this kind. That is

either true or it is false. If it is true, then the committee will certainly have no cause to interfere. If this impression is an error, then it is quite different. Now, if it is true, it is capable of demonstration. Every fact that can be demonstrated is worthy of consideration. An assertion which cannot be corroborated by a demonstration is, of course, an error.

The condition of mind as indicated by this pupil of mine, was one of irresponsibility. There was no logical sequence in his mental ratiocinations. When he recovered he had no memory left of the beautiful visions he reported as seeing at the time. It had all passed away. Therefore, there can be no recollection, in my opinion, of the intoxication which would tend to continue the state of mind which is simply one of exhilaration and not of phlegmatic activity.

I cannot see any comparison between the effect that Billy Sunday has upon the mind of a hearer, with his eloquence and his apt illustrations, his enthusiasm, his gyrations, and all that sort of thing. They do affect a great many people. They do not affect me very much, but they affect a great many, and I think often for good.

I believe in that kind of an appeal to the moral sentiment of the individual. But if Billy Sunday was going around giving buttons of this kind to his audience and then, under that influence, would attempt to bring them to a better conduct of life, I should say he ought to be stopped, because it is an unnatural, unscientific and unwarranted proceeding, to make

a man drunk before you attempt to convert him or get him to lead a better life.

I do not believe intoxication ever led anybody to a better life, whether it be by alcohol or any other drug, and therefore it seems to me that the argument falls, because it is not logical and is not capable of demonstration.

Senator Jones of New Mexico: I am asking these questions for the purpose of trying to arrive at the principle underlying this suggested legislation. Now it is contended here, and strongly so, that the use of this drug, as you may call it, and as I think any scientist would call it, is for that purpose, and that it has that effect, of bringing them to see the better side of life.

Now, religion is not only a rational process, as I understand it; it is based, to a very great extent, upon faith and what might be termed the ultra or superrational, and is it possible, from a purely scientific point of view to determine whether or not this religious view is based upon a reality, that is, for bettering their condition in a moral point of view, and turning the view toward higher things? Can we rely solely upon science to solve this problem?

Dr. Wiley: It would be possible for a scientific experiment to be made, using at random an equal number of persons and observing their daily life, just as you would observe a man's physical life.

It would be a difficult experiment, but it is not impossible to feed one man constantly peyote buttons and the other not, then see if the ones who are fed this drug lead a more moral, upright

and religious life as compared with those of equal number in like circumstances who had not been using the buttons.

That would be possible, but I imagine it would be much more difficult to observe a moral symptom than it would be a physical symptom.

You cannot conceal your physical symptoms from the keen observer, but you can conceal your moral symptoms absolutely, your thought, from any observer. Your actions, moral actions, of course, are open to the law. We have laws for that purpose.

Senator Jones of New Mexico: You doubtless recall some very good Christian people contended formerly that any such performance as we witness at Billy Sunday's meetings and the old mourners' bench ceremonies, does not bring about an improvement of the morals; that that brings about simply for the time being an excess of enthusiasm which in the very nature of things must disappear, and that it is not the proper way to lead people to a better life. Now, people contend that. Of course there are others who contend just as strongly for the beneficent effects of these ceremonies.

Should we undertake to decide that sort of a question? If this is in fact, used in connection with a religious ceremonial, would it not be better for us to undertake to control its indiscriminate use than to prohibit its use altogether?

Dr. Wiley: That is a very difficult question for me to answer, but I will say this in regard to it; if I could see any direct method

of comparing an appeal such as Billy Sunday would make, or such as the so-called mourners' bench—if I could see any way of comparing such a state of mind in the individual affected with another state of mind produced by an intoxicating drug, I would be able to answer your question, but it seems to me the two ideas are so wholly incomparable that I cannot see any point of contact between the two.

I might think, if I were a Methodist, that the mourners' bench was all right, but not being a Methodist I never could see much use of it myself. That is my opinion. I do not think a mourners' bench tends to make the life less moral nor does it injure in any sense the physical life. It is the kind of an impression left to an appeal to one's mentality and spirituality in a perfectly open way by spoken words or printed words.

There is a lot of literature which is brought to our view which many of us think would be better left out and which produces an impression on the reader, no doubt. So do the movies, most of which I would not like to patronize.

That is not the question. There is an appeal to the man's intellectual and moral powers with an open, known means, and not by any effect produced upon his nerve centers by a drug.

It is contended here, if I understand the position of those who are advocating the use of this peyote that that is the real purpose of its use, to bring the individual to that mental condition in which he is impressionable with these high sentiments. That is the contention that is made here.

May I ask this question: Have you had any evidence from disinterested observers capable of measuring social conditions?

Have you had any evidence that the Indians who eat these beans are a better class of Indians than those who do not, in their general life and attitude towards their fellows, what we call moral and social life?

Is there any evidence of an observer who has observed masses of persons who have used this drug and those along side of them and under similar conditions, who have not used it?

That would be evidence, if we had it.

My attention, however, has not been called to any evidence of that kind. It is merely the opinion of the individual who uses the drug.

The Chairman: Doctor, let me ask you one question while you are on that subject, and I ask it for my own information, at least: The Indians contend, in the first place, that this is not a drug; that it is nature's plant given them by the Creator, like everything else that grows. In the second place, I understand from some of them that their further contention is that the purpose of using this plant—that is, of having the privilege of it—is to build up a church of their own, in other words, a non-denominational church which they claim they have the right to do as American citizens.

What would be your conclusions on especially the first point, that this button or bean is not a drug

in the sense that it has no chemical preparation; that it is a plant of nature, and on that ground they have the right to use it?

Dr. Wiley: In regard to the contention that it is not a drug, it is hardly worth while to discuss that, because it is a natural drug.

Most of our drugs are what are known as crude drugs; the opium, the cocaine bean and the strychnos and nox vomica; all of the powerful vegetable drugs of the world are natural drugs.

There is no divinity in a plant any more than there is in another.

The Chairman: What I mean to say is it is not made up in a chemical process like opium, for instance.

Dr. Wiley: Opium is not made up by a chemical process. Opium is a natural drug; morphine is extracted from opium.

The Chairman: It is produced differently from this button. You make that, as I understand—

Dr. Wiley: Any work on drugs is mostly work on crude drugs, natural drugs.

I want a question which is capable of being debated because it is not possible to postulate.

So far as building up a peyote church is concerned, if that is established, we will have an alcohol church and a cocaine church and a morphine church and a tobacco church and any other person who wants to use a drug and escape the legal penalties for doing so can call it a religious rite. It is not religious. It is a drug addiction, pure and simple.

WHAT THE PAPERS SAY ABOUT INDIANS

CLIPPINGS ON INDIANS



AN AMERICAN INDIAN ON GUARD AT A SENTRY POST
NEAR THE RHINE

This soldier, Corporal George Nimer, is a full-blooded Winnebago Indian from Tomah, Wisconsin. His post is at Niederahen, Germany.

HONOR FOR INDIANS

THERE is a call for the rendering of due honor to our returning Indian warriors and for the

granting of the gift of citizenship so long denied them. No wonder. Report indicates that our negroes fought well, but they are citizens. Reports further indicate that our

Indians fought better, and they are only "wards."

Why this discrimination in favor of a race brought here in bonds from the savage African bush and against the original American race that was always free and fought for its rightful territory to the last? Are there too few Indians left for their votes to interest any political party?—Valdosta (Ga.) Times, April 1, 1919.

RETURN OF PRIVATE DOG-EYES*

WHEN the last soldier returns to his home we will have heard the last soldier problem of the demobilization period. Most of us have been worrying about the chance for work the home-comer will have, and feeble efforts have been made to provide employment.

But there are other demobilization problems, and probably there are other soldiers who share with Private Dog-Eyes in a demobilization problem which cannot be solved by human hands and mortal minds. For that reason, if for no other, we stay-at-homes should go far out of our way to take a bit of the drear and chill out of the lives such as Private Dog-Eyes.

This Sioux warrior was called by Uncle Sam from his Rosebud cabin where aged parents tried their mightiest to "carry-on" until the pride of the Redskin hearts came back. *** The other day Private Dog-Eyes came back, back to the

camp where he had started his war adventure. The lieutenant called him to his tent and told him that while he was fighting so bravely and nobly over there, the angels of death had visited his mother and father.

The little house on the prairies is empty now. Neighbors say that Dog-Eyes' father and mother died of broken hearts, each hoping to reach the "happy hunting ground" to which they thought their boy had gone,—for he was long away and they were not trained to send word long distances in the white man's way. No private mail had come to them bearing the censor's seal.

The government is going to give Private Dog-Eyes an honorable discharge and he is going—"To where they lay," he said stoically, unbending, uncomplaining.

Out on the wind swept prairies of the Rosebud country are two Indian graves. In the nearby cabin window flaps a worn, home-made service flag. That is the story of Dog-Eyes' war sacrifice,—of the return of a humble private.

We have said much about the sacrifices of war, the brave boys who will never come back to saddened homes, those others who gave of their courageous bodies to achieve victory, and now we are reminded by the story of Dog-Eyes that many a war veteran will come home to find vacant chairs, stilled hearts and eyes closed in eternal sleep.

With them we sincerely sympathize and for them we pray the healing hand which God and time alone can give.

* Wisconsin State Journal.

URGES BETTER EDUCATION OF INDIANS

"SOME of our students of ethnology have predicted that it will not be a great many years before the American Indian is extinct, but if America desires it, the native red man never will be extinct," remarked Dr. H. U. Thomas, of Chicago, for many years a student of Indian history and life, at the Washington. * * * somehow, our government and our people have not yet come to understand the psychology of the Indian. * * *

I have heard it remarked on every hand that our plan of education and civilization of the Indian is inadequate, and I am sure in my own mind that these criticisms are correct. The trouble has been that too many of the men who have had official control of the Indians have taken the view handed down by their predecessors, that 'it can't be done.' In my judgment, the Indian problem—and it really is not a problem, but a mission—is merely that of education in the right way. The Indians showed their patriotism and their Americanism in the war. They are entitled to a square deal." —The Washington Post, 1919.

END OF CREEK NATION COMES WITH SALE OF THEIR COUNCIL-HOUSE

AN American nation, one of our "subject peoples" which once owned practically all of the land which produced the vast wealth

derived from Oklahoma oil, passed into history the other day with the sale to the city of Okmulgee, Oklahoma, of their council-house, once the capital of their nation, for \$100,000. With the signing of the agreement to sell the old house, in the early part of March, the tribe of Creek Indians performed its last act as a nation. Schools, missions, and other public buildings, formerly owned by the tribe, have already passed from tribal control. The Creek national domain that comprised more than five million acres of land, which has produced billions of dollars in oil and agricultural products, has been allotted to individual members of the tribe, and already most of it has passed on to other owners. * * *

Since 1906 the government of the Creeks has been carried on by the State and nation, although the tribe still has a chief and the tribesmen are still called together at intervals to discuss matters affecting the welfare of the tribe.

All of the outstanding events in the history of the Creek nation took place in or about the council-house. The annual meeting of the Creek Council was held in the building. The council consisted of an upper and lower house, called the House of Kings and the House of Warriors. The nation was divided into forty-eight clans, and each clan had one representative in the House of Kings and two representatives in the House of Warriors. These legislative representatives were elected by the various clans.

The chief of the tribe was the presiding officer of the council. The second chief held a position similar to that of the Vice-Presi-

dent of the United States, and there were other tribal officials, such as judges, an auditor, and a treasurer. The chief was elected by the people for a term of four years. During the time that the council-house served as the capitol of the nation but seven men were raised to the rank of chief. The last was Moty Tiger. The present chief of the Creeks is Capt. G. W. Grayson, of Eufaula, who was appointed two years ago by President Wilson to succeed Chief Moty Tiger. * * *

Many years ago the Creeks sold about one-fifth of their domain to Oklahoma Territory for thirty cents an acre, receiving therefore \$2,228,000. The lands they retained have since proved to be the richest oil-lands in the world, but most of the vast wealth from the oil-lands found its way to other hands than those of the Creeks. * * *

The affairs of the Creek tribe have been under government control since 1898, when the lands owned by the tribe were allotted to individual members. Every member of the tribe was allotted 160 acres. Many of the allottees have disposed of their allotments since. —The Literary Digest.

INDIAN CITIZENSHIP URGED

Legislation Conferring Right
Would Benefit Nation, is Claim.

"OUR Indians" was the subject of discussion before a large audience in the New York Avenue Presbyterian Church last night.

Representative Charles D. Carter, of Oklahoma; Houston B. Teehee, E. B. Merritt, of the Indian Office; Gen. Nelson A. Miles and Brig. Gen. R. H. Pratt argued that the American Indian should be granted citizenship.

The speakers asserted that it would be to the mutual benefit of the government and Indians if such legislation were passed by Congress.—The Washington Post.

THE AMERICAN INDIAN AS AN EQUAL CITIZEN

Representative Carter Says Make
The Aborigines Free Men

THE American Indian as a free American was the plea of Representative Carter, of Oklahoma, at a meeting to discuss the Indian question held last night at the New York Avenue Presbyterian Church. "Give the Indian control of his land and permit him to manage his own future," said Mr. Carter. He stated that many Indians with very little education were the mental equals in business shrewdness of American men with many more years of schooling to their credit.

He believes that land now held in lease by the government should revert to the Indian for his own use and disposal. Mr. Carter also told of some of the Congressional problems of the Indian bills now before the House.

Gen. R. H. Pratt, U. S. A., founder of Carlisle Indian School, led the open discussion which followed.—The Washington Herald.

Charles Howard Shinn in the *Overland Monthly* says—

The best and most hopeful things about these poor, ignorant, hard-working Indians, (Monos of the Sierra) men no less than women, are that they keep their word, pay their bills (as all the local merchants will tell you), and are invariably polite. If one asks an Indian to come and see him about a piece of work on a certain date, the Indian may avoid a direct promise in the most amusing manner, but if he says "All right," he will surely be on hand.

One of our Indian friends once told a ranger, "Not good lie; not good cheat; not good get mad." Then he reflected awhile and added, "Not good get drunk." Suddenly he rounded upon the ranger in a flash, "What for white man do all dem tings?"

"Some bad Indian; some bad white man," he was answered. "No good be lazy,—that's another one, Roan."

"Lazy not much matter," he responded. "Plenty time; lots go round see things."

Then it occurred to this ranger that old Roan knew the topography of about eighteen hundred square miles of mountains much better than he did, although he had been riding over it most of the time for ten years; it looked as if something might be said for the Indian point of view.

As the years pass, more and more Indians are being used in the mountain forests as trail workers, road builders, fire fighters, etc. They cut down the beetle-infested pines, they chop fire-wood for the rangers, and their woodcraft is utilized in all sorts of ways. The forest suits them amazingly, and they fit into the forest-work.

AN article in a Western newspaper, speaking of the hard lot of the American Indian wife, called forth, the other day, a letter from an educated Indian woman to point out how little the writer of the article knew about Indian domesticity. Far from becoming a drudge and slave, the Indian woman, when she married, became "a wife, a companion, doing her acknowledged share for the life of her people, just as her ancestors had been accustomed to do for ages." The wife kept the tepee, cooked, made clothing, and attended to the spiritual education of the children; the husband tilled the soil, hunted, and did the heavier kinds of hand-work about the home. More than that, women were treated with high respect, and took part in elections and councils, "the only government in the world," says this modern Indian woman, speaking for Indian women of the past, "in which woman suffrage was granted and given a full chance to develop."
—Christian Science Monitor.

UNDER THE SUN

CLIPPINGS ON WORLD TOPICS

WOMEN'S WORLD WAR ON LIQUOR

THE Woman's Christian Temperance Union is tackling the demon rum everywhere, even in France. Prospects are good, according to Mrs. Ella A. Boole, President of the New York State Branch. . . .

While in the war-stricken countries no special steps for active work will be taken at present, . . . a convention of the World's W. C. T. U. is already planned to be held in London in April of 1920.

England is the home of the World W. C. T. U. The President is Rosalind, Countess of Carlisle. . . .

"No, I do not think there is danger of our amendment being rescinded. It is as much a part of the Constitution as any other that has been adopted. We worked nearly fifty years to get it into the Constitution. It might take as long to get it out. . . . We have been working in the schools, teaching scientific facts concerning the effects of alcohol and other narcotics. . . . It was years ago that we began this kind of educational work. The children of the schools have grown up and become voters. There has been a wonderful change in hygienic living. The children have accepted the facts concerning alcohol as they accepted other facts. In the wine-drinking countries we are preparing to have the same facts brought to the people."—The New York Times.

ELEVEN NATIONALITIES CONFER ON LIQUOR

Paris, April 6.—A conference held during the past three days, at the invitation of the Ligue Nationale, and by request of the Anti-Saloon League of America, was presided over by Senator Jules Siegfried, Lord d'Abernon and the Belgian minister of justice, Emile Vandervelde. Eleven countries were represented.

Resolutions were adopted requesting the League of Nations to provide a permanent bureau for the study of the liquor question, and to report on the effects of liquor on the human system, and the results obtained by drink legislation. The resolutions will be presented to the peace conference on Tuesday. Bishop James Cannon, of Richmond, Va., and Dr. Carre, of Tennessee, took a prominent part in the discussions.—Associated Press.

WORLD PEACE

THE future peace of the world depends largely on the policy of the Versailles Conference. Is it "internationalize," or "international lies?"—Manila Bulletin.

HOW TREATIES ARE DRAFTED AND PRESERVED

"SCRAPS of Paper," otherwise known as treaties, require much more time for construction than they do for destruction; so consid-

ering the magnitude and difficulty of the problems involved, impatience with the deliberations of the delegates employed in making the new Treaty of Paris is somewhat unreasonable. For, a writer in *The London Magazine* tells us, speaking of the conferences that preceded the formal terminations of other conflicts:

In the Crimean War, for example, the conference lasted from February 25 to March 30; in the Spanish-American War, from October 1 to December 10; in the Russo-Japanese War, from August 9 to September 5.

The preparation of the treaty itself is a long task, as peace treaties are elaborate documents. Until recent years they were written by hand in the blackest of ink, on vellum or a specially made linen paper known as "treaty paper." But of late years they have been first typewritten and then printed, all precautions being taken against premature "leaks" in the printing establishments entrusted with the work.—*The Literary Digest*.

PLACE IRELAND'S CASE WITH COL. E. M. HOUSE

Paris, April 19.—The three delegates sent by the Irish societies in the United States to place Ireland's case before the peace conference—former Gov. Edward F. Dunne of Illinois, Frank P. Walsh and Michael J. Ryan of Philadelphia—called upon Col. E. M. House of the American peace delegation this morning. The papers relating to their requests on the Irish question, the submission of which had been

sent for today, were handed to Col. House by his callers.—*Washington Evening Star*.

DEMANDING SUFFRAGE BY CABLE

WHILE suffragists in Washington are burning the speeches of the President as a symbol of their indignation over his failure to do anything to win another vote for the passage of the federal suffrage amendment, women in other parts of the country are sending cable messages to him over the government cables urging him to act immediately. . . . To President Wilson the following cable was sent by the Colorado Springs Branch of the National Woman's Party:

"Your countrywomen working for democracy jailed. You alone can free them by forcing passage of amendment."

The message to the Senators reads: "Nation again disgraced by jailing of loyal American women working for democracy at home. Amendment must be passed at once or demonstrations must continue until American women share the right of citizenship now possessed by women of other civilized nations."

Within twenty-four hours of the news of the defeat of the suffrage resolution by the Senate of New Hampshire, a meeting was called . . . The failure of the Administration to do what it can to pass the amendment, and the policy of the National Woman's Party were explained, after which the women decided to send a message of protest to President Wilson, which read, "Suffragists protest against

delay of suffrage by your party in United States Senate."—The Suffragist.

FILIPINOS THANK WILSON

Send Message of Appreciation for Plans for Islands

APPRECIATION of President Wilson's desire to "secure the blessings of liberty, justice and democracy" to the people of the Philippine Islands was expressed in a cablegram sent him last night by the Philippine mission now visiting the United States in the interest of Philippine independence.

A message was also sent to former President Taft, expressing on behalf of the Philippine people gratitude for his work in establishing the first civil government in the islands and for the liberal policies instituted under his governorship.—The Washington Post.

JAPAN

JUST what was to be deduced from Viscount Ishii's address? Speaking at a dinner of the Japan Society, March 14, he said:

"Race prejudice has been a fruitful source of discontent and uneasiness in the past, and promises to be an increasingly disturbing element for the peace of the future unless a proper remedy be brought upon the matter at this opportune moment . . . The constitution for a League of Nations would not be worthy of the great world conference if it omitted the necessary provision for the remedy of this conspicuous injustice arising out of race prejudice. It may be added, in order to avoid possible misunderstanding, that this question of straightening out the existing injustice of racial discrimination should be considered independently of the question of labor and immigration. The one is principally economical in its nature while the other is essentially a question of sentiment, and legitimate pride and self-respect . . . The existing treaty between Japan and the United States guarantees to the people of Japan the right of freely entering and residing in this country."—The Literary Digest.

THE UNITED STATES OF THE WORLD

The day will come when we shall realize not only the brotherhood of individuals but the essential unity of all mankind. All are brothers; all children of the same Father. The barriers which divide nations are artificial. I believe the time is at hand when these barriers will fall, like the walls of Jericho, before Love's trumpet summons, when the banner of brotherhood will float forever over a new federation—the United States of the World.—Tolstoy.

IN MEMORIAM

ANGEL DE CORA DIETZ

BY ELAINE GOODALE EASTMAN

EVERY race owes its deepest debt to its most gifted and aspiring souls—those who care less for what is called success than to be true to the best that is in them. The worth of such a life can not be measured in terms of actual accomplishment, and its close brings a keen realization of the essential greatness of the human spirit.

Angel DeCora, a Winnebago with noble French blood and descended from a line of famous chiefs, was an idealist and an artist to her fingertips. She was extraordinarily sincere. Her independence and initiative were remarkable. By her character and work she made warm friends for the Indian race, whose needs and wrongs she carried upon her heart, and who have lost much in her untimely passing on the sixth of last February.

I have known Angel well since her eager, appealing little girlhood in the eighties at the Hampton School. After graduation there in 1891, she came to Northampton, Mass., where she studied at the Burnham School, and afterward took the full four year art course at Smith College. She then studied illustrating under Howard Pyle and in Boston, and later opened her own studio in New York City, specializing in thoughtful interpretation of Indian life.

In 1907, Francis E. Leupp, then Indian Commissioner, persuaded her to found a school of Indian design

at Carlisle, where she remained for nine years. Although seriously hampered by official red tape, she succeeded in developing marked artistic ability in her pupils, as well as in adapting and applying Indian symbolic designs to various art-crafts with striking results. Among other things, she first learned and then taught Oriental rug-weaving, combining it with the native figures and coloring, and demonstrated this novelty at a meeting of the National Educational Association.

At the same time she painted portraits and illustrated books, among them "Old Indian Legends," by Zitkala-Sa, "Yellow Star," by Mrs. Eastman, "The Middle Five," by Francis La Flesche, and "The Indians' Book," by Natalie Curtis. Her style is individual and touched with delicate sentiment, and her stories and pictures have appeared in Harper's and other magazines. At the time of her death, she was planning one or more books on Indian subjects.

Last fall, Mrs. Dietz went to the New York Museum in Albany to take the place of a draughtsman in war service. She made drawings of fossils for a forthcoming memoir of the Devonian fauna, and although the work was new to her and very exacting, her performance was regarded by experts in paleontology as "equal to the best." Upon the return of the regular incumbent, she was reluctantly released, and came

to Northampton, to a loyal friend since college days, whose house had always been "home" to her. Among other plans, she was considering teaching art handicrafts to crippled soldiers. In spite of heavy sorrows and many disappointments her courage was undiminished and her

artistic powers in their prime, when pneumonia following influenza made a quick end of a notable career.

Life is gone, but its inspiration remains. Living, she loved her people; dying, she left them all that she had to give.

INDIAN LOVE SONG

BY ELAINE GOODALE EASTMAN*

In the war-chant is triumph, when
battle has ceased,
And the song of the chase is the joy
of the feast,
But lonely at midnight the moon
in the sky,
The sob of the flute, and the lover's
low cry.
Sweet torment of longing, how distant
thy goal!
How secret the passion that tosses
the soul!
The son of the forest thus strangely
is moved
While he speaks to the ear of the
one best beloved:

*My heart is heavy, my heart is sore—
I heard you were going away;
I wept all night, I wept all day,
I wept till I could weep no more
When I heard you were going away,
Far, far away!
O my heart! O my poor heart!*

* Written for "Everywhere."

O'er the Indian village the dawn
rises chill,
The white smoke of its wigwams
curls over the hill,
And the lark in the dew has scarce
suppled her wing
When the maid with her bucket
steals forth to the spring.
Does he hear? Will he follow? Is
fortune unkind?
As moans in the pine-tree the soft
summer wind,
As grieves in the thicket the lone
widowed dove,
So voices the maiden the sorrow of
love:

*Some day you will remember me—
Some day, some day,
You will at last remember me
And say
"I was so dear to her—so dear to
her!"
Hay-ay-ay-ay!
You will remember me
Some day!*



CHATTER

What part of the Indian population has citizenship in the United States?

Less than one-fourth—According to 1918 Official Report of Commission of Indian Affairs.

When will the Indian Bureau recommend the Indian Citizenship Bill?

Glad tidings come from Canada that in recognition of the Indian soldier's heroic part in the war, an act to give her Indians the ballot went through parliament without a dissenting voice!

This story is told in the Boston Transcript: An old colored man was burning dead grass when a "wise guy" stopped and said: "You're foolish to do that, Uncle Eb; it will make the meadow as black as you are." Don't worry 'bout dat, sah," responded Uncle Eb, "Dat grass will grow out an' be as green as you is."

Since September last, 500 new members have joined The Society of American Indians. More than 400 of these new members are Indians.

Beginning with the Winter Magazine, Vol. 6, No. 4, we are doubling our edition.

What loyal American will give to a public Library in each of the forty-eight states, a year's subscription to THE AMERICAN INDIAN MAGAZINE?

Send forty-eight dollars now.

The Society of American Indians is collecting all newspaper articles about the Indian in the World's War. You can help us by sending clippings to our Office, 707 Twentieth Street, N. W., Washington, D. C.

The Junior members want an Indian story in the Magazine. Members are invited to send the Editor, Indian stories, old and new.

Indians and friends of the Indian are most cordially invited to our National Teepee, The Society of American Indians. Bring sticks to add to our council fire. Help to make it burn brighter.

Write to the Secretary for an application blank for membership.

On Saturday, the 12th of April, General and Mrs. R. H. Pratt celebrated their fifty-fifth anniversary. Hosts of friends, among whom are the Indians, wished them many returns of the joyous occasion.

The Indian is greatly encouraged by the increasing interest of the American people in the Red Man's Emancipation.

Here are some helpful notes, take your choice:

"The doors of opportunity are wide; don't say you can't get in before you have tried."

"Genius is two per cent talent and ninety-eight per cent application."

"They conquer who believe they can."—*Dryden*.

"Nothing comes without effort, everything may come with the right effort."—*Emerson*.

"Success doesn't happen. It is organized, pre-empted, captured by concentrated common sense."—*Frances E. Willard*.

"Many things half done do not make one thing well done."

"Don't wait for your opportunity, make it."

"Do not turn your back on troubles; meet them squarely."

"Never be doing nothing."

BOOK REVIEWS

BY ELAINE GOODALE EASTMAN

"A BROTHER TO THE SIOUX"*

The Reverend John P. Williamson, known far and wide among the Sioux as "John" was probably the first white child born in what is now the State of Minnesota. This was in the year 1835. He lived out his more than eighty years of usefulness on the prairies, a pioneer missionary—"in the truest sense," says one of his neighbors, "an empire builder."

The life-story of this lovable, sincere man, his days of toil, adventure and hardship crowned with the affectionate reverence of his Indian people, is modestly told by a daughter, and will be found well worth the reading. The photographs, and characteristic Indian drawings by Redowl add to the interest of the book.

His father, Dr. Thomas Williamson, left the practice of medicine in Ohio to preach and teach among the then wild Sioux at Lacquiparle, Minn., where John was born and grew up, unconsciously absorbing not only the language but the point of view of a strange people. In his early manhood came that crisis in Sioux history, the Minnesota outbreak and the prison revival that followed. John went with the families of the prisoners to Fort Snelling, and the next spring to Crow

Creek, where they suffered terribly from hunger and sickness.

Mr. Williamson did all that was in his power for the bodies and souls of the innocent victims, and finally persuaded the agent to allow him to accompany them on a buffalo hunt, which saved the remnant from actual starvation. Three years later, their men were released from prison and all removed once more, this time to Santee, Nebraska, followed by their faithful missionary. In 1869 he established the first mission among the neighboring Yanktons, and there he made his home for the rest of his life—a never-failing friend to all the Sioux.

Mr. Williamson was clerk of the Dakota Presbytery for forty-eight years, and upon his shoulders fell most of the responsibility of organizing new churches and training native ministers. As General Missionary, he oversaw a large field, and his fraternal spirit toward workers of other denominations was in marked contrast to the narrowness of many Indian missionaries. For two years he was a member of the State legislature. His breadth of view is indicated in his comment on the voluntary experiment in citizenship of the Flandreau Sioux, written in 1878.

"The Flandreau Indians are citizens, and without doubt are the most advanced in civilization of any of the Sioux nation. That independence without which civilization is naught can never be attained by

* John P. Williamson, *A Brother to the Sioux*. By Winifred W. Barton. Fleming H. Revell Co. N. Y. \$1.75 net.

the Indian until he is cast out of his reservation nest and told to spread his wings and fly like an eagle, or fall and die. Let the Government be careful not to infringe upon the natural right of every man to provide for himself and his family."

"TEEPEE NEIGHBORS" *

Mrs. Coolidge has written a very genuine and appealing little book. These simple tales of reservation life are true and real upon the face of them. They are pathetic, sometimes tragic, yet with no exaggeration of the normal sadness and gloom which cloud the patient Indian's long imprisonment. They show close and sympathetic observation of Indian character, and deserve wide reading for the light they shed upon the present environment.

Mrs. Coolidge, who is the wife of our first president and present chairman of the advisory board,

* Teepee Neighbors. By Grace Coolidge. The Four Seas Co., Boston. \$1.50 net.

dedicates her book to the Society of American Indians, "the truest expression and the brightest present hope of the Indian people." We quote from her preface:

"Why have not the Indians, who are the first, the only native Americans, the inherent right of citizenship. . . . Why is the Indian Bureau, with its host of employees, still maintained by the Government? Why will the people of the United States allow millions a year of their taxes to be appropriated by Congress to carry on the old, wornout, debilitating, crushing reservation system which outgrew its usefulness at least a generation ago? All Indians now under forty or forty-five, except on very remote reservations such as the Navajo—though these people have always been self-supporting through their native industries—have attended the schools and speak English and know enough of civilized customs to give them a fair chance of making a living in the world. Why, then, must this elaborate paternal system be maintained to support our few remaining old people? WHY?"





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GERTRUDE BONNIN—EDITOR GENERAL

EDITORIAL OFFICE

707 TWENTIETH STREET, N. W., WASHINGTON, D. C.

Subscriptions are included in membership to the Society. Persons not members may secure *The American Indian Magazine* upon the regular subscription of \$1.00 per volume.

THE EDITORIAL COUNCIL invites friends of the race to unite with the native American in providing this quarterly Magazine with a high quality of contributions. Although contributions are reviewed as far as possible, *The American Indian Magazine* merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of the individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech can not be limited. Contributors must realize that this journal can not undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

Officers of the Society

Executive Council and Advisory Board.

President, Dr. Charles A. Eastman; *First Vice-President*, Rev. Philip Gordon; *Secretary-Treasurer*, Gertrude Bonnin, 707 Twentieth Street, N. W., Washington, D. C.; *Chairman, Advisory Board*, Rev. Sherman Coolidge; *Vice-President on Education*, Rev. Henry Roe-Cloud; *Vice President on Membership*, DeWitt Hare; *Vice President on Legislation*, Hon. C. D. Carter.

The Society of American Indians

1. Is a definitely organized constitutional body; 2. Has a definite working platform; 3. Holds an annual conference of nation-wide importance; 4. Publishes an annual report of great interest; 5. Issues an official organ known as *The Quarterly Journal of the Society of American Indians*; 6. Requires its bonded Secretary-Treasurer to publish a duly audited report of all receipts and disbursements; 7. Maintains a Washington office; 8. Is governed only by persons of Indian blood; 9. Invites every Indian and friend of the Indian race to unite with it for the uplift and advancement of the race; 10. Seeks to promote the highest interest of the race through every legitimate channel; 11. Is endorsed by the most earnest and advanced members of the Indian race and by hundreds of thinking white citizens, including educators, scientific men, and clergymen of every denomination; 12. Is in touch with every influence affecting Indian affairs, and its advice is respected; 13. Is a growing factor in the right adjustment of the American Indian to the conditions of modern civilization; 14. Needs you, your interest, your support, your enthusiasm; 15. Is a definite and demonstrated success because it is on the right road.

THE OBJECTS OF THE SOCIETY

First. To promote and co-operate with all efforts looking to the advancement of the Indian in enlightenment which leave him free as a man to develop according to the natural laws of social evolution.

Second. To provide through our open conferences the means for a free discussion on all subjects bearing on the welfare of the race.

Third. To present in a just light the true history of the race, to preserve its records, and emulate its distinguishing virtues.

Fourth. To promote citizenship and to obtain the rights thereof.

Fifth. To establish a legal department to investigate Indian problems, and to suggest and to obtain remedies.

Sixth. To exercise the right to oppose any movement that may be detrimental to the race.

Seventh. To direct its energies exclusively to general principles and universal interests and not allow itself to be used for any personal or private interest.

EXECUTIVE COUNCIL AND ADVISORY BOARD

President, Dr. Charles A. Eastman, Amherst, Mass.

First Vice President, Rev. Philip Gordon, Reserve, Wisconsin.

Secretary-Treasurer, Gertrude Bonnin,

707 20th St., N. W., Washington, D. C.

Chairman, Advisory Board, Rev. Sherman Coolidge,

2272 Colorado Boulevard, Denver, Colo.

Vice President on Education, Rev. Henry Roe-Cloud.

Vice President on Membership, Dewitt Hare.

Vice President on Legislation, Hon. C. D. Carter.

Immediate Needs of the Society

No organization can exist unless its members are workers. If the Officers are to work, funds must be provided. The Society of American Indians requires immediately a considerable working fund if its work is to remain effective.

This is an individual appeal to YOU to immediately send as large a remittance as you possibly can to the Society. A \$5.00 contribution from every member will be none too large.

Let no member or friend of the Society neglect this appeal. Our work and our aims must be preserved. Do not kill all that we have striven to upbuild by your individual neglect.

Ever since the outbreak of the war we have been doing for others. We have given freely of our funds to help win the war. Our Society and our Magazine has sent out no appeal for itself and has not asked for money. But we must have money Now.

The rights of our Indian people must be protected, the expenses of organizing a Conference must be provided for and the Executive offices must have working funds. Remember no officer has a salary and that all money goes into the work.

Your contributions will build up the power of the Society and make its work effective during these critical times. Liberty Bonds will be as acceptable as cash. Why not provide a Ten Thousand Dollar Fund in Liberty Bonds alone?

If you have no means for adding to our Treasury by all means drum up new Members. Get a Member today,—get ten.

If you are an old member and in arrears, Pay your dues,—pay up for five years ahead!

Remember that your Society cannot do more or greater work than the sum total of its individual effort. What has been your effort this year?

Make an effort now to send any sum from \$5.00 to \$100.00. If you cannot do this send your Liberty Bond as a contribution to the Liberty of the Red Man in America!

This is an individual appeal to YOU.

Just do this: Pronounce your name, and say, "I will right now swell this fund by sending, —" and here name the biggest amount you can. Then respond to that promise!

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